THE
LOST GOSPEL

The Lost Gospel

BEING THE FRAGMENTS OF THE WRITINGS OF THE DISCIPLES OF JESUS CHRIST THE MESSIAH NEWLY TRANSLATED BY

MARK TAKAMURA

KINGDOM OF YESHUA

HONOLULU • AT THE BAYBROOK PRESS

Baybrook Press, Honolulu Street, Honolulu 96822

Honolulu New York Shikoku
Jerusalem Bombay Nairobi Beirut

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Published in the United States
by the Baybrook Press, Honolulu

First Edition 1998
Reprinted 1999, 2001, 2003 [corrected]
2010, 2012, 2021, 2025 [public domain]

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Printed and bound
on Oahu by the
Takamura Bindery

高村製本

Makiki, USA

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THE SCROLL AND THE LAMB
Revelation, v. 1 - 10.

1Then I saw in the right hand of Him who sat on the throne a scroll with writing on both sides and sealed with seven seals. 2And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?” 3But no one in heaven or on earth or under the earth could open the scroll or even look inside it. 4I wept and wept because no one was found who was worthy to open the scroll or look inside. 5Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”

6Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne, encircled by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. 7He went and took the scroll from the right hand of him who sat on the throne. 8And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God’s people. 9And they sang a new song, saying: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. 10You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

PREFACE

Matthew, xxii. 29, 30.

JESUS replied, "You are in error because you do not know the Scriptures or the power of God. 30At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

Jude, i. 14, 15.

14Enoch, the seventh from Adam, prophesied about them, "Behold, the Lord is coming with thousands upon thousands of His holy ones 15to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against Him."

Genesis, v. 24.

24Enoch walked faithfully with God; then he was no more, because God took him away.

THE ENOCH PROBLEM
Editor's Note

We lost scripture. Jesus claims there is a scripture teaching angels do not marry. This scripture is not in western Old Testaments, which means our Bible is lacking. It is found in *1st Enoch* [grandson of Adam], which Judas Thaddeus [*Jude*] and Jesus quote.

The Ethiopian Bible always contained the book *1st Enoch*. Ethiopia was the region of Matthew's great commission and martyrdom. The Ethiopian eunuch [*Acts* 8:26] showed that the Ethiopian queen was already a convert to Judaism, sending envoys to Jerusalem to bring back copies of the sacred Jewish texts like the book of *Isaiah* and the book of *Enoch*.

The Dead Sea Scrolls proved Jewish people in Israel, before the time of Christ, considered *Enoch* to be scripture. The scrolls were hidden in

the Qumran Caves, surviving the leveling of Israel and destruction of Jerusalem by the Roman army around 70 AD.

The writings of the disciples were also lost. Nero persecuted, beheaded, burned them alive as nightly lanterns, and crucified all the Christians he could find. Most scholars agree these uncertain times were not ideal for preserving texts. Some sacred texts of the early Christians were lost the same way some Jewish scriptures were lost.

What if the remaining fragments give us a glimpse into how the Gospel of Jesus Christ the Messiah, Son of the Living God, has been changed? If we keep seeing the evil one attack the body of Christ, let us step into Jesus' sovereignty and defend His truth, which this book hopes to uncover.

Below is a passage from the book of *Enoch* showing what Jesus and Jude were talking about in the New Testament when they quoted Enoch. Many early Church leaders like Irenaeus quote Enoch to rebuke the heretics. Can you think of a reason why the Jewish priests who killed the Son of Man might want to erase their own sacred prophecies about that Son of Man?

Jesus states the Sadducees "do not know the Scriptures" found in *1 Enoch*. By doing this He shows the ruling religious class had this Scripture in their possession. The question now is what next? Some claim the *Enoch* we have today is not the same book, but a much later work of fiction. Thankfully the Dead Sea Scrolls solidified greater authenticity due to the majority of the manuscripts alignment across regions, time periods, and languages. A common misguided theme across most of theology today is an unfounded belief that Christians create fictitious works of literacy. No proof has ever been provided. This thinking controls modern theology and is desecrating the legacy of Jesus Christ the Messiah.

GOD USES ENOCH TO REBUKE THE ANGELS WHO MATED WITH HUMAN WOMEN CREATING THE EVIL SPIRITS

1st Enoch, xv. 2, 7, 8.

2And go say to the angels of heaven, "You, who were formerly spiritual, living an eternal life, for all the generations of the world. [...] 7For this reason I did not arrange wives for you; because the dwelling of the spiritual ones is in Heaven. 8And now, the giants who were born from body and flesh will be called evil spirits on the earth, and the earth will be their dwelling.

Genesis, vi. 1, 2.

1When human beings began to increase in number on the earth and daughters were born to them, 2the sons of God saw that the daughters of

men were beautiful; and they took as many wives as they chose.

IRENAEUS QUOTES ENOCH TO REBUKE HERETICS
Against Heresies, Irenaeus. i. 15.

Marcus, you former of idols, inspector of omens, skilled in consulting the stars, and deep in the black arts of magic, ever by those tricks you show your doctrines of error, faking signs to those trapped by your deception, wonders of power that is utterly severed from God and apostate, which the evil one, your true father, enables you still to accomplish, by means of azazel, that fallen and yet mighty angel—Thus making you the precursor of his own impious actions.

ENOCH SPEAKING ABOUT THE FALLEN ANGELS
1st Enoch, ix. 6.

You see what azazel has done, who has taught all unrighteousness on earth and revealed the eternal secrets that were kept in heaven, which men were eager to learn.

THE BOOK OF ENOCH TEXT THAT JUDE QUOTES AS PROPHECY IN THE BIBLE
1st Enoch, i. 6-9.

The high mountains will shake, the hills will be leveled, and they will melt like wax before the fire. 7The land will be completely torn apart, and everything on it will perish, and there will be judgment upon all people. 8But with the righteous, He will establish peace. He will protect the chosen, and mercy will be upon them. They will all belong to God, prosper, and be blessed. He will aid them, and light will shine for them, and He will make peace with them. 9Behold! He comes with tens of thousands of His holy ones to pass judgment upon all, to annihilate all the wicked, to convict every soul of all the godless deeds they have committed, and of all the harsh words that godless sinners have spoken against Him.

Jude, i. 14,15.

Enoch, the seventh from Adam, prophesied about them, “Behold! The Lord is coming with thousands upon thousands of His holy ones 15to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against Him.”

EVIDENCE THE JEWS EDITED JESUS OUT OF THE OLD TESTAMENT

THE MISSING EZRA VERSE

Divine Institutes, Lactantius. iv. 18.

IN *Ezra* there is this passage, "And Ezra said to the people, 'This Passover is our savior and our refuge. Consider and let it ascend into your hearts, that we intend to humiliate Him with a sign. And after this we shall hope in Him, lest this place be deserted for all times, saith the Lord of hosts. If you do not believe Him nor hear His message, you will be a derision among the peoples.'"

Dialogue with Trypho, Justin Martyr. lxxi-lxxiii.

LXXI. THE JEWS REJECT THE INTERPRETATION OF THE SEPTUAGINT[1], FROM WHICH, MOREOVER, THEY HAVE TAKEN AWAY SOME PASSAGES.

"But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy king of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man, Jesus, who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address these points, but I proceed to carry on my discussions by means of those passages which are still admitted by you. For you assent to those which I have brought before your attention, except that you contradict the statement, 'Behold, the virgin shall conceive,' and say it ought to be read, 'Behold, the young woman shall conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this

[1] Septuagint: Earliest known Greek Old Testament, requested by King Ptolemy II of Alexandria. Slowly compiled from the 3rd Century BC to the 1st Century AD. Many kings converted to Judaism before Christ and requested sacred Jewish texts [*Acts* 8:26].

Christ of mine. And now I shall go to the proof."

Here Trypho remarked, "We ask you first of all to tell us some of the Scriptures which you allege have been completely removed."

LXXII. PASSAGES HAVE BEEN REMOVED BY THE JEWS FROM ESDRAS AND JEREMIAH.

And I said, "I shall do as you please. From the statements, then, which *Ezra* made in reference to the law of the passover, they have taken away the following, 'And *Ezra* said to the people, "This passover is our Savior and our refuge." And if you have understood, and your heart has taken it in, that we shall humble Him on a cross, and thereafter hope in Him, then this place shall not be forsaken forever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you shall be a laughing stock to the nations.'

And from the sayings of *Jeremiah* they have cut out the following, 'I was like a lamb that is brought to the slaughter. They devised a cross against me, saying, "Come, let us lay Him like bread on wood, and let us blot Him out from the land of the living; and His name shall no more be remembered."' And since this passage from the sayings of *Jeremiah* is still written in some copies of the Scriptures in the synagogues of the Jews, for it is only a short time since they were cut out, and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by *Isaiah*, and is represented as a harmless lamb; but being condemned by these Scriptures, they give themselves over to blasphemy. And again, from the sayings of the same *Jeremiah* these have been cut out, 'The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.'"

LXXIII. THE WORDS "FROM THE WOOD" HAVE BEEN CUT OUT OF PSALM NINETY-FIVE [NINETY-SIX]

"And from the ninety-fifth [ninety-sixth][1] *Psalm* they have taken away this short saying of the words of David, 'From the wood.' For when the passage said,

'Say among the nations, the Lord hath reigned from the wood,'

they have left,

'Say among the nations, the Lord hath reigned.'

Now no one of your people has ever been said to have reigned as God and Lord among the nations, with the exception of Him only who was

[1] The Bible the early Church used, *The Septuagint*, had different content. It was ordained by the early Church but is oddly not used by modern churches.

crucified, of whom also the Holy Spirit affirms in the same *Psalm* that He was raised again, and freed from the grave, declaring that there is none like Him among the gods of the nations: for they are idols of demons. But I shall repeat the whole *Psalm* to you, that you may perceive what has been said. It is thus,

1'Sing to the Lord a new song; sing to the Lord, all the earth.
2Sing to the Lord, and bless His name; show forth His salvation from day to day.
3Declare His glory among the nations, His wonders among all people.
4For the Lord is great, and greatly to be praised: He is to be feared above all the gods.
5For all the gods of the nations are demons but the Lord made the heavens.
6Confession and beauty are in His presence; holiness and magnificence are in His sanctuary.
7Bring to the Lord, O you countries of the nations, bring to the Lord glory and honor, bring to the Lord glory in His name.
8Take sacrifices, and go into His courts; 9worship the Lord in His holy temple. Let the whole earth be moved before Him.
10Say among the nations, the Lord hath reigned from the wood. For He has established the world, which shall not be moved; He shall judge the nations with equity.
11Let the heavens rejoice, and the earth be glad; let the sea and its fulness shake.
12Let the fields and all therein be joyful.
13Let all the trees of the wood be glad before the Lord: for He comes, for He comes to judge the earth. He shall judge the world with righteousness, and the people with His truth.'"

Here Trypho remarked, "Whether or not the rulers of the people have erased any portion of the Scriptures, as you affirm, God knows; but it seems incredible."

"Assuredly," said I, "it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth; or than the sacrifice of children to demons; or than the slaying of the prophets. But," said I, "you appear to me not to have heard the Scriptures which I said they had stolen away. For such as have been quoted are more than enough to prove the points in dispute, besides those which are retained by us, and shall yet be brought forward."

Matthew. xiix. 19 - 20.

19 “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. 20For where two or three gather in my name, there am I with them.”

Editor's Note

The seditious are still altering texts to this day. It is believed even this text by Justin Martyr was altered by the seditious who killed the Son of God. Justin Martyr claims a phrase was removed from *Psalm* 96, and then he recites the whole *Psalm* and the quote is missing. He also states the *Psalm* includes the resurrection, but this seems to be missing.

Jesus we pray for your protection and guidance, and ask the Holy Spirit to lead us into Your truth and Your wisdom regarding missing and altered sacred texts. Thank You for the greatest event in human history, Your arrival. We beseech thee for Your divine mercy and ask humbly that we might be given the humility to continually repent before Your Majesty. Lord of Lords, the Creator of the Heavens and the earth, we bow before You and offer our endless praise. Forgive us Father. Lead us Father. By Your Son, Yeshua, we live in Your fulfillment and find life eternal. Amen.

ACTA PILATI, PILATE'S NEWSPAPER

EARLY CHURCH SUPPORT OF ACTA PILATI
Apology, Justin Martyr. xlv & lxiii.

XLV

"THEY pierced His hands and feet," refers to the nails that fastened them to the cross; and when they had crucified Him, the crucifiers "parted His garments, and upon His vesture did they cast lots;" and for the truth of this you may read for yourselves from the offical report of Pontius Pilate.

LXIII

And how He performed these miracles, you may easily read in the public report of Pontius Pilate.

OFFICIAL ROMAN NEWSPAPERS KNOWN AS ACTA
Encyclopedia Brittanica

'Acta': newspaper in ancient Rome focusing on political and social events; prototype of the modern newspaper. They were carved on stone or metal and presented in message boards in public places.

MEMORIALS OF OUR LORD JESUS CHRIST DONE IN THE TIME OF PONTIUS PILATE
Acta Pilati, Pontius Pilate.

I, Ananias, a soldier and protector of praetorian rank, learned in the law, recognized from the divine scriptures our Lord Jesus Christ and came near to Him by faith and was accounted worthy of holy baptism. And I sought out the memorials that were made at that season in the time of our master Jesus Christ, which the Jews deposited with Pontius Pilate, and found the memorials in Hebrew, and by the good pleasure of God I translated them into Greek for the informing of all them that call upon the name of our Lord Jesus Christ, in the reign of Flavius Theodosius, in the seventeenth year, and of Flavius Valentinianus the sixth, in the ninth indiction [or the eighteenth year of Theodosius, when

Valentinian was proclaimed Augustus, A. D. 425].

All you that read this and translate it into other books, remember me and pray for me that God will be gracious to me and be merciful to my sins which I have sinned against Him.

Peace be to them that read and that hear these things and to their servants. Amen.

In the fifteenth [or nineteenth] year of the governance of Tiberius Caesar, emperor of the Romans, and of Herod, king of Galilee, in the nineteenth year of his rule, on the eighth of the Calends of April, which is the 25th of March, in the consulate of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph who is Caiaphas being high priest of the Jews.

These be the things which after the cross and passion of the Lord Nicodemus recorded and delivered to the high priest and the rest of the Jews. And the same Nicodemus set them forth in Hebrew.

I

[1]The chief priests and scribes assembled in council. Annas, Caiaphas, Somne, Dothaim, Gamaliel, Judas, Levi, Nepthalim, Alexander, Jairus, and the rest of the Jews. They came to Pilate accusing Jesus of many deeds, saying, "We know this man, that He is the son of Joseph the carpenter, begotten of Mary, and He says that He is the Son of God and a King. Moreover He corrupts the sabbaths and He wants to destroy the Tradition of the Elders[1]."

Pilate said, "And what are the things He has done, and how does He destroy the law?"

The Jews said, "We have a law that we should not heal any man on the sabbath, but this man by evil deeds healed the lame and the bent, the withered and the blind and the paralytic, the dumb and the possessed, on the sabbath day!"

Pilate said to them, "By what evil deeds?"

They replied, "He is a sorcerer, and by the prince of the devils He casts out demons, and they are all subject to Him."

Pilate said to them, "One cannot cast out devils by an unclean spirit but by the gods."

[2]The Jews said to Pilate, "We ask your majesty that He appear before thy judgment seat and be heard." And Pilate called them and said, "Tell me, how can I that am a governor examine a king?" They said to him,

[1] Tradition of the Elders [Mishnah]: man made Jewish laws [*Matthew*, xv. 2. “Why do your disciples break the tradition of the elders?"]. Mishnah shabbat 14:3 forbids taking medicine on the sabbath, which the Jews twisted to condemn Jesus for healing on the sabbath. They hated Jesus so much they could not believe a healing took place and instead condemned a miracle of God, showing their true darkness.

"We do not say that He is a king, but He says it of Himself."

And Pilate called the messenger and said to him, "Bring Jesus to me, but with gentleness." And the messenger went and when he saw Jesus he worshipped Him and took the cloth that was on his hand and spread it on the earth and said to Him, "Lord, walk on this and enter in, for the governor calls You."

When the Jews saw what the messenger had done, they cried out against Pilate saying, "Why did you summon Him with a diplomat and respect? The messenger, when he saw Jesus, worshipped Him and spread out his cloth upon the ground and made Him walk on it like a King!"

[3]Then Pilate called for the messenger and said to him, "Why did you do this, spreading your cloth on the ground for Jesus to walk on?" The messenger said to him, "When you sent me to Jerusalem to Alexander, I saw Jesus sitting on a donkey, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath Him, saying 'Save us Lord! You that is in the highest! Blessed is He that comes in the Name of the Lord!'"

[4]The Jews cried out and said to the messenger, "The children of the Hebrews cried out in Hebrew. How do you know it in Greek?" The messenger replied, "I asked one of the Jews, 'What is it that they cry out in Hebrew?' And he interpreted it for me."

Pilate said to them, "And how did they cry out in Hebrew?"

The Jews said to him, "Hosanna Membrome Barouchamma Adonai."

Pilate replied, "And the Hosanna and the rest, how is it interpreted?"

The Jews said to him, "Save us now, You that are in the highest. Blessed is He that comes in the Name of the Lord."

Pilate said to them, "If you yourselves bear witness of the words which were said by the children, where has the messenger sinned?"

The Jews were silenced.

Then Pilate told the messenger, "Go and bring Him in whatever manner you choose." And the messenger went forth and did the same thing again and said to Jesus, "Lord, enter in. The governor asks for You to come."

[5]Now when Jesus entered in, the soldiers were holding standards [army flagpoles] which bowed down and the images did reverence to Jesus. When the Jews saw the carriers of the standards, how their standards bowed and began to praise Jesus, they cried out above measure against the soldiers. But Pilate said to the Jews, "You do not marvel at the images bowing by themselves and giving praise to Jesus?"

The Jews said to Pilate, "We saw the soldiers making them bow and they were the ones who did the reverence to Him." And the governor called for the soldiers and said to them, "Why did you bow?"

They said to Pilate, "We are Greeks and serve the temples, how could

we do Him reverence? For indeed, while we held the images they bowed by themselves and themselves did reverence to Him."

6Then Pilate said to the rulers of the synagogue and the elders of the people, "Choose your own able and strong men and let them hold the standards, and let us see if they bow." And the Jewish elders took twelve men, strong and able, and made them hold the standards straight up, and they were set before the judgment seat of the governor. And Pilate said to the messenger, "Take Jesus out of the judgment hall and bring Him in again in a manner you see fitting." And Jesus left the judgment hall with the messenger. And Pilate again called the original standard carriers and said to them, "I have sworn by Caesar that if the standards do not bow when Jesus enters in, I will cut off your heads."

And the governor commanded Jesus to enter in a second time. And the messenger did the same thing, in the former manner, and asked Jesus to walk on his cloth. He walked on it and entered in. When He entered the standards bowed themselves and again did reverence to Jesus.

II

1Now when Pilate saw this he was afraid and tried to leave the hall, but His wife sent him a message saying, "Have nothing to do with this just Man, for I have suffered many things because of Him by night."

And Pilate called all the Jews and said to them, "You know that my wife fears God and favors the customs of the Jews."

They replied to him, "Yes, we know it."

Pilate said to them, "Look, my wife has sent a message to me, saying. Have nothing to do with this just man. For I have suffered many things because of Him by night."

But the Jews answered and said to Pilate, "Did we not tell you He is a sorcerer? Behold, He has sent a vision to your wife."

2And Pilate called Jesus to him and said to Him, "Why do they condemn and accuse you? Will you say nothing?"

Jesus replied, "If they did not have power they would have spoken nothing. For every man has power over his own mouth, to speak good or evil. They shall see to it."

3The elders of the Jews answered and said to Jesus, "What shall we see? Firstly, that you were born of fornication. Secondly, that your birth in Bethlehem was the cause of the slaying of children. Thirdly, that Your father Joseph and Your mother Mary fled into Egypt because of this shame."

4Then certain devout men of the Jews said, "We do not say that He came of fornication, but we know that Joseph was betrothed to Mary, and He was not born of fornication."

Pilate said to those Jews which said that He came of fornication, "Your claim is not true for there are witnesses to the marriage here who

are of your nation."

Annas and Caiaphas said to Pilate, "The whole multitude of us cry out that He was born of fornication, and we are not believed, but these proselytes who became His disciples are believed?"

And Pilate called Annas and Caiaphas to him and said to them, "What are proselytes?" They replied, "They were born children of Greeks, but they became Jews."

Then spoke those that said He was not born of fornication, Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas, "We were not born proselytes, but we are children of Jews and we speak the truth. Truly we were present at the engagement and marriage of Joseph and Mary."

5And Pilate called to him the twelve men that said Jesus was not born of fornication, and said to them, "I assure you by the safety of Caesar, are these things true which you have said, that he was not born of fornication?"

They said to Pilate, "We have a law that we cannot swear, because it is sin. But let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death."

Pilate said to Annas and Caiaphas, "Answer nothing to these things?"

Annas and Caiaphas said to Pilate, "These twelve men are believed which say that He was not born of fornication, but the whole multitude cries out He was born of fornication, and is a sorcerer, and He said that He is the Son of God and a King, and we are not believed."

6And Pilate commanded the whole multitude to go out, except the twelve men who said that He was not born of fornication and Pilate commanded Jesus to be set apart. And Pilate said to them, "For what cause do they desire to put Him to death?"

They replied to Pilate, "They have jealousy, because He healed on the sabbath day."

Pilate said, "For a good work they desire to put him to death?"

They said to him, "Yes."

III

1And Pilate was filled with indignation and went forth outside the judgment hall and said to them, "With the heavens as my witness, I find no fault in this Man."

The Jews answered and said to the governor, "If this Man were not a criminal we would not have delivered Him to you."

And Pilate said, "Take Him and judge Him according to your law."

The Jews said to Pilate, "It is not lawful for us to put any man to death."

Pilate replied, "Has God forbidden you to slay, and allowed me?"

2And Pilate went in again into the judgment hall and called Jesus apart and said to Him, "Are you the King of the Jews?"

Jesus answered and said to Pilate, "Do you say this on your own, or did others tell you of Me?"

Pilate answered Jesus, "Am I also a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

Jesus answered, "My kingdom is not of this world; for if My kingdom were of this world, My servants would have fought for Me to stop the Jews. But My kingdom, from now, is not of this world."

Pilate said to Him, "Are you a King, then?"

Jesus answered him, "You say that I am a King; for this cause was I born and have come, that every one that is of the truth should hear My voice."

Pilate said to Him, "What is truth?"

Jesus replied, "Truth is of heaven."

Pilate said, "Is there no truth on earth?"

Jesus said to Pilate, "You see how they who speak the truth are judged by those that have authority on earth."

IV

[1]And Pilate left Jesus in the judgment hall and went to the Jews and said to them, "I find no fault in Him."

The Jews replied, "This Man said, 'I am able to destroy the temple and in three days build it up.'"

Pilate said, "What temple?"

The Jews said, "That which Solomon built in forty six years but this Man said He will destroy and build it in three days."

Pilate said to them, "I am guiltless of the blood of this just Man. See to it yourselves."

The Jews cried out, "His blood be upon us and on our children!"

[2]And Pilate called the elders and the priests and Levites to him and said to them secretly, "Do not kill Him. For there is nothing worthy of death by those who accuse Him, for your accusation is concerning healing and profaning of the sabbath."

The elders and the priests and Levites said, "If a man blaspheme against Caesar, is he worthy of death or no?"

Pilate said, "He is worthy of death."

The Jews said to Pilate, "If a man be worthy of death if he blaspheme against Caesar, this Man has blasphemed against God."

[3]Then the governor commanded all the Jews to go out from the judgment hall, and he called Jesus to him and said to Him, "What shall I do with You?"

Jesus said to Pilate, "Do as it has been given to you."

Pilate said, "How has it been given?"

Jesus replied, "Moses and the Prophets already foretold my death and resurrection."

Now the Jews were secretly listening and heard, and they told Pilate,

"What do you need to hear further of this blasphemy?"

Pilate said to the Jews, "If this word be of blasphemy, take Him for His blasphemy, and bring Him into your synagogue and judge Him according to your law."

The Jews said to Pilate, "It is contained in our law, that if a man sin against a man, he is worthy to receive forty stripes save one. But he that blasphemes against God, that he should be stoned with stoning."

4Pilate said to them, "Take Him and avenge yourselves of Him in what manner you will."

The Jews said to Pilate, "We want Him to be crucified."

Pilate said, "He deserves not to be crucified."

5Now as the governor looked around about on the multitude of the Jews which stood by, he beheld many of the Jews weeping, and said, "Not all the multitude desire that He should be put to death."

The elder of the Jews said, "To this end have the whole multitude of us come here, that He should be put to death."

Pilate said to the Jews, "Why again should He die?"

The Jews said, "Because he called Himself the Son of God, and a King."

V

1But a man named Nicodemus, a Jew, came and stood before the governor and said, "I say to the elders and the priests and Levites and to all the multitude of the Jews in the synagogue. Why do you fight with this Man? This Man does many wonderful signs, which no man has ever done, and no man will ever do again. Leave Him alone and stop all this evil against Him. If the signs which He does are of God, they will stand, but if they are of men, they will end. Moses, when he was sent of God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt. And there were servants of Pharaoh, Jannes and Jambres, and they also did many signs, to copy Moses, and the Egyptians believed they were gods. But the signs which they did were not of God for their signs perished and also the people that believed in them. Now let this Man go, for He is not worthy of death."

2Then the Jews said to Nicodemus, "You became His disciple and you speak on His behalf."

Nicodemus replied, "Is the governor also His disciple, that he speaks on His behalf? Did not Caesar appoint him to this duty?"

And the Jews began raging and gnashing their teeth against Nicodemus. Pilate said to them, "Why do you gnash your teeth against him when he spoke the truth?"

The Jews said to Nicodemus, "May you receive His truth and His portion."

Nicodemus answered, "Amen! Amen! May I receive it as you have said!"

VI

[1]Now one of the Jews came forward and asked the governor if he could speak a word. The governor said, "If you speak truth, proceed."

And the Jew said, "Thirty-eight years I laid on a bed in suffering and pain, and at the coming of Jesus many that were possessed and bedridden with many diseases were healed by Him, and some young men took pity on me and carried me with my bed and brought me to Him. When Jesus saw me He had compassion and spoke a word to me, 'Take up your bed and walk.' And I took up my bed and walked."

The Jews said to Pilate, "Ask him on what day he was healed?"

[2]And another Jew came forward and said, "I was born blind. I heard words but I saw no man's face. As Jesus passed by I cried with a loud voice, 'Have mercy on me, O Son of David.' And He took pity on me and put His hands on my eyes and I received sight immediately."

And another Jew came forward and said, "I was bowed [paralyzed] and He made me straight with a word."

And another said, "I was a leper, and He healed me with a word."

VII

And a certain woman named Bernice [Veronica] crying out from afar said, "I had an issue of blood and touched the hem [tassles] of His garment, and the flowing of my blood stopped which I had for twelve years."

The Jews said, "We have a law that a woman shall not come to give testimony."

VIII

And others, even a whole multitude of both men and women began crying out, saying, "This Man is a prophet and the impure spirits obey Him."

Pilate said to them, "The impure spirits are subject to Him? Why are your teachers also not subject to Him?"

They said to Pilate, "We do not know."

Others said, "He raised up Lazarus who was dead, out of his tomb, after four days."

And the governor was afraid and said to all the multitude of the Jews, "Why do you want to shed innocent blood?"

IX

[1]Pilate called to him Nicodemus and the twelve men who said Jesus was not born of fornication, and said to them, "What do I do, for revolt rises up among the people?"

They said to him, "We do not know, let them see to it."

Again Pilate called for all the multitude of the Jews and said, "You have a custom that at the feast of unleavened bread I release a prisoner.

Now I have a prisoner, a murderer named Barabbas, and this Jesus also who stands before you, in whom I find no fault. Who do I release to you?"

But they cried out, "Barabbas!"

Pilate said, "What do I do then with Jesus who is called Christ?"

The Jews said, "Let Him be crucified!"

Then some of the Jews answered, "You are not a friend of Caesar if you let this Man go; for He called Himself the Son of God and a King. Therefore you will have Him for King, and not Caesar."

[2]And Pilate was filled with anger and said to the Jews, "Your nation is always seditious and you rebel against your benefactors."

The Jews replied, "Against what benefactors?"

Pilate said, "According to what I have heard, your God brought you out of Egypt, out of hard bondage, and led you safe through the sea by making dry land, and in the wilderness He nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave to you a law. And in all these things you provoked your God to anger, and worshipped a molten calf, and angered your God and He wished to slay you. And Moses begged for you and you were not put to death. And now you accuse me saying that I hate the emperor?"

[3]And he rose up from the judgment seat and sought to leave. The Jews cried out saying, "We know our king is Caesar and not Jesus. For indeed the wise men brought gifts from the east to Him as to a King, and when Herod heard from the wise men that a King was born, he sought to slay Him, and when His father Joseph knew that, he took Him and His mother and they fled into Egypt. And when Herod heard it he destroyed the children of the Hebrews that were born in Bethlehem."

[4]When Pilate heard these words he was afraid. He silenced the multitude, because they cried out still, and said to them, "So then, this is He whom Herod sought?"

The Jews replied, "Yes, this is He."

And Pilate took water and washed his hands before the heavens saying, "I am innocent of the blood of this Just Man. You see to it."

Again the Jews cried out, "His blood be upon us and upon our children!"

[5]Then Pilate commanded the veil to be drawn before the judgment seat where he sat and said to Jesus, "Your nation has convicted You of being a King. Therefore have I decreed that You should first be scourged according to the law of the emperor, and after hanged on the cross in the garden where You were taken. And let Dismas [Saint Dismas the Penitent Thief] and Gestas, two criminals, be crucified with You."

X

[1]And Jesus went forth out of the judgment hall with the two criminals. When they came to the place of the crucification they stripped Him of His garments and wrapped Him with a linen cloth and put a crown of thorns on His head. They then hanged the two criminals. Then Jesus said, "Father forgive them, for they know not what they do." And the soldiers divided His garments among themselves.

And the people watching, the chief priests, and the rulers together mocked Him, saying, "He saved others let Him save Himself. If He be the Son of God let Him come down from the cross."

And the soldiers also mocked Him, offering Him vinegar with gall, and said, "If You are the King of the Jews, save Yourself!"

And Pilate, after the sentence, commanded His accusation to be written in letters of Greek, Latin, and Hebrew according to the saying of the Jews, "That He was the King of the Jews."

[2]And one of the criminals hanging, Gestas, spoke to Him, saying, "If You are the Christ, save Yourself, and us."

But Dismas rebuked him, saying, "Do you not fear God at all? Do you see you are in the same condemnation? We are here justly, for we receive the due reward of our deeds; but this Man has done nothing wrong."

And he said to Jesus, "Remember me, Lord, in Thy kingdom. And Jesus said to him. Truly, truly, I say to you, that today you shall be with Me in paradise."

XI

[1]It was about the sixth hour [noon], and there was darkness over the land until the ninth hour [3 PM], for the sun was darkened. And the veil of the temple was torn violently apart in the middle. And Jesus called with a loud voice and said, "Father, baddach ephkid rouel" which is interpreted, "Into Thy hands I commend My Spirit."[1]

When He said this He breathed His last. And when the centurion saw what happened, he glorified God, saying, "This Man was righteous."

And all the multitudes that had come to the event, when they saw what had happened, smote their breasts and scattered.

[2]The centurion reported to the governor the things that had come to pass. When Pilate and his wife heard, they were terrified, and did not eat or drink that day. And Pilate sent for the Jews and said to them, "Did you see what came to pass?"

But they said, "There was an eclipse of the sun which is a normal

[1] Coptic 'Father, Abi, Adach Ephkidrou, Adonai Aroa, Sabel, Louel, Eloei, Elemas, Abakdanei [Eli Eli Sabachthani], orioth, mioth, ouaath, soun, perineth, tothat'; *The prayer of the Savior upon the cross concerning Adam* [Lost].

event that happens every so often."

[3]Jesus' disciples stood far off watching these things with the women who came with Him from Galilee. A certain man named Joseph, an official from the city of Arimathaea, who also himself looked for the Kingdom of God and was a disciple of Jesus, went to Pilate and begged for the body of Jesus. And Joseph took it down and wrapped it in a clean linen cloth and laid it in a carved sepulchre [burial cave] where no man had been buried before.

XII

[1]Now when the Jews heard that Joseph had begged for the body of Jesus, they searched for him and the twelve men who defended Jesus by saying He was not born of fornication. These were Nicodemus and many others which had come before Pilate and declared Jesus' good works. But all of them hid themselves, and Nicodemus was the only one to be found, for he was a ruler of the Jews.

Nicodemus said to them, "How did you come into the synagogue?"

The Jews replied, "How did you come into the synagogue? For you are a disciple of His, and His portion shall be with you in the life to come."

Nicodemus said, "Amen, Amen!"

Joseph also came forth and said to them, "Why is it that you are mad at me, is it because I begged for the body of Jesus? Behold, I have laid His body in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And you have not dealt well with the Just One [Righteous One, Elect One, Messiah, Savior King], for you did not repent after you crucified Him, but you also pierced Him with a spear."

But the Jews took hold of Joseph and commanded him to be imprisoned until the first day of the week. And they said to him, "Know that time does not allow us to deal with you, because the sabbath dawns. But know that you will not be buried, but we will give your flesh to the vultures."

Joseph said to them, "These are the words of Goliath the boastful who reproached the living God and the Holy David. For God said by the Prophet, 'Vengeance is mine, and I will recompense, says the Lord.' And now, look, Pilate who is uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying, 'I am Innocent of the blood of this Just Person. His blood is on your hands.'"

And they answered, "His blood be upon us and upon our children!"

Joseph replied, "And now I fear for you because the coming of the wrath of the Lord is upon you and your children, as you have said!"

When the Jews heard these words they became bitter, took Joseph captive, shut him up in a room with no windows, guards were set at the door, and they sealed the door.

[2]On the sabbath day the leaders of the synagogue, the priests, and the

Levites declared that all men should appear in the synagogue on the first day of the week for Joseph's trial. All of the multitude rose up early and took council in the synagogue to decide by what death they should kill Joseph. And when the council was set they commanded him to be brought forward with great dishonor.

But when they opened his door he was missing. And all the people were confused, troubled, and amazed, because they found the door seals still closed, and Caiaphas had the key. And they immediately stopped capturing and beating on those that had defended Jesus before Pilate.

XIII

1And while they still sat in the synagogue marveling at what happened to Joseph, Pilate's guards came, who guarded the tomb of Jesus at the request of the Jews, because they feared His disciples might come and steal Him away. And they declared to the leaders of the synagogue, the priests, and the Levites what they just saw saying, "There was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat on it. And he was shining like snow and lightning. We were so afraid we laid down as dead men. And we heard the angel speaking with the women waiting at the tomb, saying, 'Do not be afraid. For I know that you seek Jesus who was crucified. He is not here. He is risen! As He said. Come, see the place where the Lord laid, and go quickly to His disciples and tell them that He is risen from the dead, and is in Galilee.'"

2Then the Jews said, "With what women did you speak?"

One of the guards said, "We do not know who they were."

The Jews replied, "At what hour was this?"

The guard said, "At midnight."

The Jews replied, "And why did you not take the women?"

The guard said, "We became paralyzed like dead men from fear, and we could not see with the light shining as bright as the sun. How could we take them?"

The Jews said, "As the Lord lives, we do not believe you."

The guard said to the Jews, "You saw so many signs in that Man, and you still do not believe? How then should you believe us? Truly you swear rightly saying, 'as the Lord lives', for He lives indeed!"

Again the guard spoke mocking the Jews, "We have heard that you imprisoned Joseph who begged for the body of Jesus, and that you sealed the door. And when you opened it you did not find him. If you can give us Joseph, then we will give you Jesus."

The Jews said, "Joseph departed to his own city.".

The guard said, "Jesus also has risen, as we have heard of from the angel, and He is in Galilee."

3And when the Jews heard these words they were extremely afraid, saying, "We must be careful to make sure this report is not heard or all

men will turn to Jesus."

And the Jews got together to scheme and collected money to bribe the soldiers, saying, "You must say this, 'While we slept His disciples came by night and stole His body away.' And if Pilate finds out, we will persuade him and keep you safe."

The guards took the money and did as they were instructed. And their false witness has been published all around the world.

XIV

[1]Now a priest named Phinees, Addas a teacher, and Aggaeus a Levite came down from Galilee to Jerusalem and told the leaders of the synagogue, the priests, and the Levites, "We saw Jesus and His disciples sitting on the mount Mambre, and He said to His disciples, 'Go into all the world and preach to the whole creation. He that believes and is baptized shall be saved, but he that does not believe shall be condemned. [And these signs shall follow upon them that believe. In my name they shall cast out impure spirits, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands upon the sick and they shall recover.]' And while Jesus was still speaking to His disciples, we saw Him taken up into heaven."

[2]The elders and the priests and Levites said, "Give glory to the God of Israel and confess before Him. Did you really hear and see what you have told us?"

They told them, "As the Lord God of our elders Abraham, Isaac, and Jacob lives, we did hear these things and we saw Him taken up into heaven."

The elders and the priests and the Levites said to them, "Did you come for this purpose, that you might tell us this? Or did you come to pay your vows to God?"

And they replied, "To pay our vows to God."

The elders and the chief priests and the Levites said to them, "If you came to pay your vows to God, what purpose is this false tale which you have babbled before all the people?"

Phinees the priest, Addas the teacher, and Aggaeus the Levite said to the leaders of the synagogue, priests, and Levites, "If these words which we have spoken be sin, we are here before you. Do to us as it seems good in your eyes."

And they took the Book of the Law and scolded them, telling them that they should not tell any man the words they just spoke. They gave them food and drink, and made them leave the city. Even worse, they bribed them with money, and had three men go with them. They set them on their way to Galilee and they departed in peace.

[3]Now when these men departed to Galilee, the chief priests, the

rulers of the synagogue, and the elders gathered together in the synagogue with the gate shut. They cried with great lament, saying, "What is this sign that has come to pass in Israel?"

But Annas and Caiaphas said, "Why are you troubled? Why do you weep? Do you not know that His disciples gave a lot of gold to the guards that kept the tomb and told them to say that an angel came down and rolled away the stone from the door of the tomb?"

But the priests and the elders said, "This may be so, that His disciples did steal away His body, but how has His soul entered back into His body, and how does He reside in Galilee?"

But they could not answer these questions, and bitterly in the end said, "It is not lawful for us to believe the uncircumcised. Should we believe these soldiers, saying that an angel came down from heaven and rolled away the stone from the door of the tomb? The truth is His disciples gave them money. Do you not know that it is unlawful for Jews to believe any word of the uncircumcised, knowing that the only good things they know are things we have taught them?"

XV

[1]Nicodemus rose up and stood before the council, saying, "You speak well, but you know nothing. The people of the Lord, the men that came down from Galilee, that fear God and are men of character, who hate covetousness and liars, are they not men of peace? And they have told you with an oath, saying, 'We saw Jesus on the Mount Mambre with His disciples.' He taught them all the things that you heard them report. They saw Him taken up into heaven. And no man asked them in what manner He was taken up? For like the Book of the Holy Scriptures has taught us, Elijah also was taken up into heaven, and Elisha cried out with a loud voice, and Elijah cast his hairy cloak upon Elisha, and Elisha cast the cloak on the Jordan and passed over and went to Jericho. And the sons of the Prophets met him and said, 'Elisha, where is Elijah?' And he said that Elijah was taken up into heaven. And they said to Elisha, 'Are you sure a spirit did not lift him up and throw him down one of the mountains? Let us take our servants with us and look for him.' And they persuaded Elisha and he went with them, and they searched for him for three days and did not find him. And then they knew that he had been taken up to heaven. And now listen to me, and let us search all the coasts and mountains of Israel and see whether or not the Christ was taken up by a spirit and cast upon one of the mountains." And this saying pleased them all. And they sent people into all the coasts and mountains, and searched for Jesus and found nothing. But they found Joseph in Arimathaea and no man dared to lay a hand on him.

[2]And they told the elders, the priests, and the Levites, "We went through all the coasts of Israel, and we did not find Jesus, but Joseph we found in Arimathaea."

And when they heard of Joseph they rejoiced and gave glory to the God of Israel. And the leaders of the synagogue, the priests, and the Levites planned how they could meet with Joseph, and they wrote to Joseph these words, "Peace be to you. We know that we have sinned against God and against you. He delivered you out of our hands. We have prayed to the God of Israel and ask that you honor us by coming to your elders and to your children for we are all troubled, because when we opened the door we found you missing. And we know that we devised evil schemes against you, but the Lord rescued you. And the Lord Himself scattered our schemes against you. O elder Joseph, you that are honored among all the people.

3And they chose out of all Israel seven men that were friends of Joseph, whom Joseph himself considered his close friends. The leaders of the synagogue, the priests, and the Levites said to them, "Let us see. If he receives our letter and reads it, we know that he will come with you to us. But if he does not read it, know that he is angry with us, and honor him with your peace and return back to us."

And they blessed the men and let them go.

The men came to Joseph and did him reverence, and said to him, "Peace be to thee."

And Joseph said, "Peace be to you and to all the people of Israel."

They gave him the letter. Joseph received it, read it, embraced and kissed the epistle, and then blessed God saying, "Blessed be the Lord God, Who has redeemed Israel from shedding innocent blood. And blessed be the Lord, Who sent His angel and sheltered me under His wings."

And he embraced them, set up a table before them, and they ate a meal together celebrating.

4The next day they rose up early and prayed. Joseph saddled his donkey and went with the men, and they came to the holy city, Jerusalem. All the people came to meet Joseph and cried out, "Peace be to you as you enter in!"

And he said to all the people, "Peace be to you!"

All the people embraced him and the people prayed with Joseph, and they were astonished by the sight of him.

Nicodemus received him into his house, made a great feast, and called Annas and Caiaphas, the elders, the priests, and the Levites to his house. They celebrated merrily, eating and drinking with Joseph. After they sang a hymn and blessed God every man went back to his house, but Joseph stayed in the house of Nicodemus.

5The next day, which was the day of preparation for the sabbath, the leaders of the synagogue, the priests, and the Levites rose up early and came to the house of Nicodemus. Nicodemus met them and said, "Peace be to you."

And they said, "Peace be to you, to Joseph, to all your house, and to

all the house of Joseph."

Nicodemus brought them into his house, the whole council was present, and Joseph sat between Annas and Caiaphas and no man dared speak a word to him.

Joseph said, "Why is it that you have called me?"

And they asked Nicodemus to speak to Joseph on their behalf. Nicodemus opened his mouth and said to Joseph, "Elder, you know that the reverends, doctors, priests, and Levites want to ask you a question."

Joseph replied, "Go ahead and ask."

And Annas and Caiaphas took the book of the law and spoke to Joseph saying, "Glory to the God of Israel and make confession to Him. Hide not from us so much as a word."

And Joseph replied, "I will not hide one word from you."

And they said to him, "We were greatly troubled because you begged for the body of Jesus and wrapped Him in a clean linen cloth and laid Him in a tomb. And for this offense we put you in prison in a house with no windows, hid the keys and sealed up the doors, and guards kept the place where you were imprisoned. And on the first day of the week we opened it and found you gone. We were sorely troubled, and amazement fell on all the people of the Lord. Tell us what happened to you."

6And Joseph said, "On the preparation day before sabbath, about the tenth hour [4pm] you imprisoned me, and I stayed there the whole sabbath. And at midnight as I stood and prayed the house where you shut me up was taken up by the four corners, and I saw a flashing of light before my eyes. Filled with fear I fell to the earth. And Someone took me by the hand and removed me from the place where I had fallen. And water was poured on me from my head to my feet, and an odor of ointment filled my nose. And He wiped my face and kissed me and said unto me. Fear not, Joseph. Open your eyes and see who it is that speaks with you. I looked up and saw Jesus. I trembled and supposed that it was an impure spirit. And I said the commandments. And He said them with me. As you know an impure spirit, if it meet any man and hears the commandments, it flees straightaway. And when I saw that He said them with me, I said to him, 'Elijah?' And he said to me, 'I am not Elijah'. And I said to Him, 'Who are You, Lord?' And He said to me, 'I am Jesus, whose body you did beg of Pilate, and did clothe me in clean linen and cover my face with a cloth, and lay me in thy new cave and roll a great stone upon the door of the cave.' And I said to Him, 'Show me the place where I laid You.' And He brought me and showed me the place where I laid Him, and the linen cloth lay there, and the napkin that was on his face. And I knew that it was Jesus. And He took me by the hand and brought me to the midst of my house, the doors being shut, and laid me on my bed and said to me. Peace be to thee. And He kissed me and said to me, 'For forty days do not leave your house. Now, behold, I go to my brethren in Galilee.'"

XVI

[1]And when the leaders of the synagogue, the priests, and the Levites heard these words of Joseph they fell to the ground as dead men, and they fasted until the ninth hour [3 PM]. Nicodemus with Joseph comforted Annas, Caiaphas, the priests and the Levites, saying, "Rise up and stand on your feet and taste bread and strengthen your souls, for tomorrow is the sabbath of the Lord."

And they rose up and prayed to God, ate a meal, and departed to their homes.

[2]On the sabbath the teachers, priests, and Levites sat and questioned one another and said, "What is this wrath that has come on us? For we know His father and His mother."

Levi the teacher said, "I know that His parents feared God, kept their vows, and paid tithes three times a year. And when Jesus was born, His parents brought Him up to this place and gave sacrifices and burnt offerings to God. And when teacher Simeon took Him into his arms he said, 'Now let your servant, Lord, depart in peace for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to give light to the Gentiles and the glory of Your people Israel.' And Simeon blessed them and said to Mary His mother, 'I give you good tidings concerning this child.' And Mary said, 'Good, my lord?' And Simeon said to her, 'Good. Behold, He is set for the fall and rising again of many in Israel, and for a sign spoken against. And a sword shall pierce through your own heart also, that the thoughts of many hearts may be revealed."

[3]They said to Levi the teacher, "How do you know these things?"

Levi said to them, "Do you not know that from Simeon I learned the law?"

The council said to him, "We want to see your father."

And they sent after his father, and asked of him, and he said to them, "Why did you not believe my son that the blessed and righteous Simeon taught him the law?"

The council said, "Levi, is the word true which you have spoken?"

And he replied, "It is true."

Then the leaders of the synagogue, the priests, and the Levites said amongst themselves, "Come, let us send into Galilee the three men who came and told us of His teaching and His rise to heaven, and let them tell us how they saw Him taken up."

And this word pleased them all, and they sent the three men who before had gone with them into Galilee and said to them, "Say to Addas, Phinees, and Aggaeus. Peace be to you and to all that are with you. Considering a great question that has arisen in the council, we have sent to you to call you to this holy place of Jerusalem."

[4]And the men went to Galilee and found them sitting and meditating upon the law, and greeted them with peace. And they that were sent

said, "The council calls you to the holy city Jerusalem."

And when the men heard that they were called by the council, they prayed to God, sat down with the men, ate a meal, and then they came to Jerusalem.

5The next day the council was set up in the synagogue and they examined the men who saw Jesus, saying, "Did you in fact see Jesus sitting on mount Mambre, as He taught His eleven disciples? And you saw Him taken up?"

And the men answered them and said, "We already told you we saw Him taken up, just as we told you before."

6Annas said, "Set them apart from one another and interrogate them individually, and let us see if their word agrees."

They set them apart one from another, called Addas first, and said to him, "Describe Jesus being taken up?"

Addas said, "While He sat on the Mount Mambre and taught His disciples, we saw a cloud overshadow Him and His disciples. And then the cloud carried Him up into heaven while His disciples lay praying with their faces on the earth."

And they called Phinees the priest, and questioned him also, saying, "What did you see when Jesus was taken up?"

And he gave a matching story. Again they asked Aggaeus, and he also spoke the same story. And the council said, "It is contained in the law of Moses. At the mouth of two or three shall every word be established."

Abuthem the teacher said, "It is written in the law. Enoch walked with God and is not, because God took him."

Jairus the teacher said, "Also we have heard of the death of the holy Moses and have not seen him, for it is written in the law of the Lord, 'And Moses died at the mouth of the Lord, and no man knew of his burial place even to this day.'"

And Levi said, "Why then was it that Simeon said when he saw Jesus, 'Behold, this Child is set for the fall and rising again of many in Israel and for a sign spoken against'?"

And Isaac said, "It is written in the law, 'Behold I send my Messenger before your face, who shall go before you to keep you in every good way, for My name is on Him.'"

7Then said Annas and Caiaphas, "Well said to those things which are written in the law of Moses, that no man saw the death of Enoch, and no man has named the burial place of Moses. But Jesus spoke before Pilate, and we know that we saw Him receive beatings and spitting on His face, and that the soldiers put on Him a crown of thorns and that He was scourged and received condemnation from Pilate, and that He was crucified at the place of a skull and two thieves with Him, and that they gave Him vinegar to drink with gall, and that Longinus the soldier pierced His side with a spear, and that Joseph our honorable elder begged His body, and that, as He said, He rose again, and that as the

three witnesses say, 'We saw Him taken up into heaven', and that Levi spoke and testified to the things which were spoken by Simeon, and that he said, 'Behold this Child is set for the fall and rising again of many in Israel and for a sign spoken against.'"

And all the teachers said to all the people of the Lord, "If this has come to pass from the Lord, and it is marvelous in our eyes, you shall surely know, O house of Jacob, that it is written, 'Cursed is every one that hangs on a tree.' And another scripture teaches, 'The gods which made not the heaven and the earth shall perish.'"

And the priests and the Levites said one to another, "If His memorial endures until the Soum which is called the Jubilee, know that He will prevail forever and raise up for Himself a new people."

Then the leaders of the synagogue, the priests, and the Levites warned all Israel, saying, "Cursed is any man who worships what is made by man, and cursed is the man who worships creatures beside the Creator."

And all the people said, "Amen, Amen."

They sang a hymn to the Lord and said, "Blessed be the Lord who has given rest to the people of Israel according to all that He spake. There has not been one word that has fallen to the ground of all His good words which He spoke to His servant Moses. The Lord our God be with us as He was with our elders. Let Him not forsake us. And let Him not destroy us for turning our hearts away from Him, turning from walking in all His ways, not keeping His statutes and His judgments which He commanded to our elders. And the Lord shall be King over all the earth in that day. And there shall be one Lord and His name one, even the Lord our King. He shall save us. There is none like You, O Lord. Great are You, O Lord, and great is Your name. Heal us, O Lord, by Your power, and we shall be healed. Save us, Lord, and we shall be saved. For we are Your portion and Your inheritance. And the Lord will not forsake His people for His great name's sake, for the Lord has begun to make us to be His people."

And when they had all sung this hymn they departed every man to his house, glorifying God. For His is the glory, world without end. Amen. All nations shall serve Him, and kings shall come from afar worshiping and magnifying Him.

XVII

[1]And Joseph arose and said to Annas and Caiaphas, "Truly and rightly do you marvel because you have heard that Jesus has been seen alive after death, and that He has ascended up into heaven. Nevertheless it is more marvelous that He rose not alone from the dead, but did raise up alive many other dead out of their tombs, and they have been seen by many in Jerusalem [Matthew 27:52-53]. And now listen to me, for we all know the blessed Simeon, the high priest who received the

child Jesus in his hands in the temple. And this Simeon had two sons, brothers in blood, and we all were at their passing and burial. Go therefore and look in their sepulchres. For they are open, because they have risen. Find them in the city of Arimathaea dwelling in prayer."

Joseph then said, "Come, let us go to them and with all honor and gentleness bring them to us, and if we ask of them, maybe they will tell us about the mystery of their rising again."

2When they heard these things, they all rejoiced. And Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel went and found them not in their tombs. They went into the city of Arimathaea and found them there, kneeling on their knees in prayer. And they embraced them, and with all reverence and fear of God they brought them to Jerusalem to the synagogue. And they shut the doors and took the law of the Lord and put it into their hands, and asked them by the God Adonai and the God of Israel who spoke to our elders by the Prophets, saying, "Do you believe that it is Jesus who raised you from the dead? Tell us how you have risen from the dead."

3And when Karinus and Luke heard this question, they trembled in their body and groaned, being troubled in heart. Looking up together to heaven, they made the seal of the cross with their fingers on their tongues, and they spoke both of them, saying, "Give us each paper, and let us write what we have seen and heard."

And they gave paper to them, and each of them sat down and wrote, saying:

XVIII

1"O Lord Jesus Christ, the life of the living and resurrection of the dead, suffer us to speak of the mysteries of Your majesty which You performed after Your death on the cross, since we have been requested for Your Name, for You commanded us, Your servants, to tell no man the secrets of Your divine majesty which You worked in hell."

"Now when we were set together with all our elders in the deep, in the obscurity of darkness, all of a sudden there came a golden heat of the sun and a purple and royal Light shined upon us. Immediately Adam rejoiced, together with all the patriarchs and prophets, saying, 'This Light is the beginning and author of everlasting Light which was promised to be sent to us, His co-eternal Light.' And Isaiah cried out and said, 'This is the Light of the Father, the Son of God, as I prophesied when I lived on the earth. The land of Zabulon and the land of Nephthalim beyond the Jordan, of Galilee of the Gentiles, the people that walked in darkness have seen a great Light, and they that dwell in the land of the shadow of death, upon them did the Light shine. And now He has come and shone upon us that sit in death.'"

2"And as we all rejoiced in the Light shining upon us, there came to us our elder Simeon, and he rejoiced saying, 'Glorify the Lord Jesus

Christ, the Son of God! For I received Him in my hands in the temple when He was born a child, and being moved of the Holy Ghost I made confession and said to Him, "Now have mine eyes seen Your salvation which You have prepared before the face of all people, a Light for the Gentiles, and to be the glory of Your people Israel.'" And when they heard these things, the whole multitude of the saints rejoiced even more."

3"And after that there came a dweller from the wilderness, and everyone asked, 'Who is that?' And he answered them and said, 'I am John the Baptist, the voice and the Prophet of the most High, which came before the face of His advent to prepare His ways, to give knowledge of salvation to His people, for the remission of their sins. And when I saw Him coming to me, being moved of the Holy Ghost, I said, "Behold the Lamb of God, behold Him that takes away the sins of the world". And I baptized Him in the Jordan River, and saw the Holy Ghost descending upon Him in the likeness of a dove, and heard a voice out of heaven saying, "This is my beloved Son, in whom I am well pleased. And now have I come before His face, and come down to declare to you that He is here to visit us, the Day Spring, the Son of God, coming from on high to us that sit in darkness in the shadow of death."'"

XIX

1"And when the honored Adam, the first created, heard of this, and that Jesus was baptized in the Jordan, he cried out to Seth his son, saying, 'Declare to Your sons the patriarchs and the prophets, all that you hear from Michael the archangel, when I sent you to the gates of paradise that you might ask God to send His angel to give the oil of the tree of mercy to anoint my body when I was sick.'"

"Then Seth drew near to the holy patriarchs and prophets, and said, 'When I, Seth, was praying at the gates of paradise, behold Michael the angel of the Lord appeared to me, saying, "I am sent to you from the Lord. It is I that am set over the body of man. And I say to you, Seth, do not worry yourself with tears, praying and entreating for the oil of the tree of mercy, that you may anoint your father Adam for the pain of his body. For you will not be able to receive it until the last days and end times, not until five thousand five hundred years are accomplished [some manuscripts say 5,952]. Then shall the most beloved Son of God come upon the earth to raise up the body of Adam and the bodies of the dead, and He shall come and be baptized in the Jordan. And when He has come forth out of the water of the Jordan, then He will anoint with the oil of mercy all that believe in Him, and that oil of mercy shall be for eternal life of all generations of those that are born of water and of the Holy Ghost. Then the most beloved Son of God, Christ Jesus, will come down on the earth and bring our Adam into paradise to the tree of mercy.'" And when they heard all these things from Seth, all the patriarchs and prophets rejoiced."

XX

[1]"And while all the saints were rejoicing, the evil one said to hell, 'Make yourself ready to receive Jesus who boasts of Himself that He is the Son of God, but really He is a man that fears death and says, "My soul is sorrowful even unto death." He is my enemy, doing me great harm, and many that I had made blind, lame, dumb, leprous, and possessed He has healed with a word. And some whom I have brought here dead, He has resurrected.'"

[2]"And hell answered and said to the evil one, 'How mighty can He be, if He is a man that fears death? For all the mighty ones of the earth are held subject by my power, even those you have brought to me are subdued by your power. If you are mighty, what manner of man is this Jesus who, though He fears death is able to resist your power? If He be so mighty in His manhood, truly I say to you He is Almighty in His Godhead, and no man can withstand His power. And when He said that He fears death, He would ensnare you, and woe shall you be for everlasting ages.'"

[3]"But the evil one said, 'Why do you doubt and fear receiving this Jesus who is our adversary? For I tempted Him, and have stirred up my ancient people of the Jews with envy and wrath against Him. I have sharpened a spear to thrust Him through, gall and vinegar have I mingled to give Him to drink, and I have prepared a cross to crucify Him and nails to pierce Him. His death is almost at hand, that I may bring Him to you to be subject to you and me.'"

[4]"And hell answered and said, 'You have told me that it is He that has taken away dead men from me. For there are many who have taken dead men from me, yet not by their own power but by prayer to God, and their almighty God has taken them from me. Who is this Jesus who by His own word without prayer has drawn dead men from me? Maybe He, by the word of His command, restored to life Lazarus who was four days dead and stank and was corrupt, who I held here dead.'"

"The evil one answered, 'It is this same Jesus.'"

[5]"When hell heard that, he said, 'I ask you by your strength and mine, that you keep Him away from me. For at that time I, when I heard the command of His word, did quake and was overwhelmed with fear, and all my ministers were troubled. Neither could we keep Lazarus, but he like an eagle shaking himself leaped forth with all agility and swiftness, and departed from us. And the earth which held the dead body of Lazarus straightaway gave him up alive. Now I know why that Man who was able to do these things is God, strong in command and mighty in manhood, and that He is the Messiah, Savior of Mankind. And if you bring Him to me He will set free all that are imprisoned here in this hard prison, bound in the chains of their sins that cannot be broken, and He will bring them to the eternal life of His Godhead forever.'"

XXI

[1]"And as the evil one and hell spoke together, suddenly there came a Voice as of thunder and a spiritual cry, 'Remove your gates evil one, and be lifted up you everlasting doors, and the King of glory shall come in!'"

"When hell heard that he said to the evil one, 'Depart from me and leave my home. If you are a mighty man of war, fight against the King of glory. But what do we do with Him?'"

"And hell cast the evil one out of his dwelling. Then hell said to his wicked ministers, 'Shut your heavy gates of brass and put on them strong iron bars to withstand, or else we that hold captive may also be taken captive.'"

[2]"But when all the multitude of the Saints heard it, they spoke with a voice of rebuke to hell, 'Open your gates, the King of glory enters!' And David cried out, saying, 'Did I not, when I was alive on earth, prophesy to you. Let them give thanks to the Lord, even His mercies and His wonders unto the children of men, Who has broken the gates of brass and smitten the bars of iron to pieces. He has removed them from their path of evil.'"

"After Isaiah said, 'Did I not prophesy when I was alive on earth and foretell, "The dead shall arise, and they that are in the tombs shall rise again, and they that are in the earth shall rejoice, for the dew of heaven which comes from the Lord is their healing." And again I said, "You death, where is your sting? You hell, where is your victory?"'"

[3]"When they heard Isaiah speak all the Saints said to hell, 'Open your gates. Now you shall be defeated and weak without strength.'"

"And there came a great voice as of thunder, saying, 'Remove, evil ones, your gates, and lift up your doors of hell, and the King of glory shall come in.'"

"And when hell saw that they cried out twice, he said, as if he did not know, 'Who is the King of glory?'"

[4]"And David answered hell and said, 'The words of this cry I do know, for by His spirit I prophesied the same. And now I say to you that which I said before, "The Lord strong and mighty, the Lord mighty in battle, He is the King of glory." And, "The Lord looked down from heaven that He might hear the groans of those that are in chains and deliver the children of the slain." And now, you most foul and stinking hell, open your gates, that the King of glory may come in.'"

[5]"And as David spoke this to hell, the Lord of majesty appeared in the form of a Man and shined His light on the eternal darkness and broke the bonds that could not be loosed. And the salvation of His everlasting might visited us that sat in the deep darkness of our transgressions and in the shadow of death because of our sins."

XXII

[1]"When hell, death, and their wicked ministers saw this, they were

stricken with fear at the sight of the brightness of the great light in their realm. Seeing Christ suddenly in their home they cried out, 'We are overcome by You! Who are You that is sent by the Lord for our confusion? Who are You that is without any stain of corruption, and Your pure majesty unblemished, to condemn our power with wrath? Who are You that are so great and so small, both humble and exalted, both soldier and commander, a marvelous warrior in the shape of a slave, and a King of glory dead and living, who was slain on the cross? You that did lie dead in the tomb has come down to us living and at Your death all creation quaked and all the stars were shaken and You have become free among the dead and do defeat our legions. Who are You that sets free the prisoners that are held bound by original sin and restores them to their former liberty? Who are You that sheds Your divine and bright light upon these that were blinded with the darkness of their sins?'"

2"In the same manner all legions of impure spirits were stricken with fear and cried out together in terror and confusion, saying, 'Where are You, Jesus, a Man so mighty and bright in majesty, so excellent without spot and clean from sin? For the world of earth which has been always subject to us until now, and paid tribute to us, has never sent to us a dead man like You! Who then are You that so fearlessly enters our domain, do You not fear our torments? But You also expect to take away all men out of our chains? Perhaps You are that Jesus, of whom the evil one said that by Your death on the cross You will receive the dominion and control of the whole world.'"

3"Then the King of glory in His majesty trampled on death, and took hold of the evil one and delivered him to the powers of hell, and brought Adam to Himself into His own shining brightness."

XXIII

1"Then hell, swallowed up the evil one, with shaming reproach, saying to him, 'You prince of perdition and chief of destruction, the scorn of the angels, you who spits on the righteous, why would you do this? You would crucify the King of glory and at His death promise us great riches. Like an unwise person you knew not what you did. For behold now, this Jesus scatters the darkness by the brightness of His majesty, and has broken the dark depths of my prisons, and He let out the prisoners and loosed those that were bound. And all that were grieving in our tortures now rejoice over us, and at their prayers our dominions are destroyed and our realms conquered, and now no nation of men fears us any more. The dead who were humbled now triumph over us, and the captives who never could be joyful threaten us. Why would you do this evil one? They, that from the beginning until now have despaired of life and salvation, now none of their cries or groans are heard, and there are no signs of tears on the faces of any of them. You evil one, holder of the keys of hell,

your riches which you had gained by the tree of transgression and their losing of paradise, you have lost by the tree of the cross, and all your gladness has perished. When you hung Christ Jesus the King of Glory you were working against yourself and against me. Therefore you shall know what eternal torments and infinite pains you are to suffer in my prison forever. O evil one, author of death and head of all pride, you should have first found a shred of evil in this Jesus. Why did you unjustly crucify Him, a person in whom you found no blame, and bring into our realm the innocent and Righteous One, and to lose the guilty, ungodly, and unrighteous of the whole world?'"

2"And when hell had spoken this to the evil one, then the King of Glory said to hell, 'The evil one shall be in your power for all ages instead of Adam and his children. Those that are My righteous ones.'"

XXIV

1"And the Lord stretching forth His hand, said, 'Come to me, all My Saints who bear My image and My likeness. You that by the tree [cross] were condemned by death, behold now the evil one and death are condemned by the tree. And from now on all the Saints are gathered as one under the hand of the Lord.'"

"And the Lord, holding the right hand of Adam, said to him, 'Peace be to you and to all your children that are My righteous ones.'"

"Adam fell to his knees before the Lord asked Him and cried out, 'I will magnify You, O Lord, for You have set me free and have not let my foes triumph over me! O Lord my God I cried to You and You have healed me! Lord, You have brought my soul out of hell. You have delivered me from those that go down to the pit! Sing praises to the Lord all You Saints of His, and give thanks to Him and remember His holiness. For there is wrath in His anger and life in His delight.'"

"All the Saints of God knelt down and cast themselves at the feet of the Lord, saying with one voice, 'You have come, O Redeemer of the world. That which You foretold by the law and by Your Prophets You have accomplished. You have redeemed the living by Your cross, and by Your death on the cross You have come down to us, that You might save us out of hell and death through Your majesty. O Lord, You have set the name of Your glory in the heavens and set up Your cross for a symbol of redemption upon the earth. O Lord, set up Your sign of the victory, the cross, in hell, that death may have no more power.'"

2"And the Lord stretched forth His hand and made the sign of the cross over Adam and over all His Saints, and He took the right hand of Adam and rose up out of hell, and all the Saints followed him. Then the holy David cried out, 'Sing to the Lord a new song, for He has done marvelous things. His right hand has delivered salvation for Himself and His holy branches. The Lord has made known His salvation, before the face of all nations He revealed His righteousness.'"

"And the whole multitude of the Saints answered, 'Such a great honor we have, all His Saints. Amen, Halleluiah!'"

3"And Habakkuk the prophet cried out, 'You came for the salvation of Your people, to set free Your chosen.'"

"And all the Saints answered, 'Blessed is He that comes in the name of the Lord. God is the Lord and has showed us light. Amen, Halleluiah!'"

4"After that the prophet Micah cried out, 'What God is like You, O Lord, taking away iniquity and removing sins? And now You withhold Your wrath for a testimony that You are merciful on free will, and we turned away but You had mercy on us, You forgave all our iniquities and have thrown away our sins in the depths of the sea, as You swore to our elders in the days of old.'"

"And all the Saints answered, 'This is our God forever and ever, He shall be our guide, world without end. Amen, Halleluiah!'"

"And so spoke all the Prophets, making mention of The Holy Word with their praises, and all the Saints followed the Lord, crying out, 'Amen, Halleluiah!'"

XXV

1"Then the Lord, holding the hand of Adam, delivered him to Michael the archangel, and all the saints followed Michael, and he brought them all into the glory, beauty, and grace of paradise."

2"There they met with two men, ancients of days, and when they asked the two Saints, 'Who are you that have not yet been dead in hell with us and are set in paradise in the body?'"

3"One of them answering saying, 'I am Enoch who was translated here by the Word of the Lord, and with me is Elijah the Tishbite who was taken up in a chariot of fire. And to this day we have not tasted death. We shall live until the end of the world, but at that time we shall be sent by God to withstand the antichrist and be slain by him. We are kept until the coming of the antichrist to fight against him with signs and wonders of God, and to be slain by him in Jerusalem, and after three and a half days to be taken up again alive on the clouds.'" [Revelation 11:3-12]

XXVI

1"And as Enoch and Elijah spoke with the Saints, there came another sinful vile man, bearing on his shoulders the sign of the cross. When they saw him the Saints asked, 'Who are you? Your appearance is that of a robber. Why is it that you have a sign of the cross on your shoulders?'"

2"He answered, 'You have rightly spoken. For I was a robber, doing all sorts of evil on the earth. And the Jews crucified me with Jesus, and I saw the great wonders of the heavens which happened because of the cross of Jesus, when He was crucified, and I believed that He is the maker of all creatures and the Almighty King, and I prayed to Him,

"Remember me, Lord, when You arrive at Your kingdom.'"'

3"And immediately He received my prayer, and He said to me, 'Truly I say to You, this very day you shall be with Me in paradise.' And He gave me the sign of the cross, saying. Bear this and go to paradise, and if the angel that keeps paradise does not let you enter in, show him the sign of the cross. And you shall say to him, 'Jesus Christ the Son of God who now is crucified has sent me.'"

4"And when I had so done, I spoke all these things to the angel that keeps paradise. And when he heard this from me, immediately he opened the door and brought me in and set me at the right hand of paradise, saying, 'Look! Relax now, stay a little, and Adam the parent of all mankind will enter in with all his children that are holy and righteous, after the triumph, the glory, and the ascending up of Christ the Lord who was crucified.'"

5"When they heard all these words of the robber, all the holy patriarchs and Prophets said with one voice, 'Blessed be the Lord Almighty, the Father of eternal good things, the Father of mercies, You have given such amazing grace to Your sinners and have brought them again into the beauty of paradise and into Your good pastures. For this is the most holy life of the Spirit. Amen, Amen!'"

XXVII

1"These are the divine and holy mysteries which we saw and heard, but we were not allowed to tell the rest of the mysteries of God, as Michael the archangel strictly commanded us, saying, 'You shall go with your brother to Jerusalem and remain in prayer, crying out and glorifying the resurrection of the Lord Jesus Christ, who has raised you from the dead together with Him. And you shall not speak to any man, but sit as mute men, until the hour comes when the Lord Himself forces you to declare the mysteries of His Godhead.'"

2"But to us Michael the archangel gave command that we should go over the Jordan to a place rich and fertile, where there were many who rose again together with us, as a testimony of the resurrection of Christ the Lord. Only three days were given to us that rose from the dead, to keep the passover of the Lord in Jerusalem with our kindred and parents that are living for a testimony of the resurrection of Christ the Lord. And we were baptized in the holy river of Jordan and received white robes, every one of us. And after the three days, when we had kept the passover of the Lord, all they who had risen again with us were caught up in the clouds, and were taken over the Jordan and were not seen by any man again. But to us it was commanded that we remain in the city of Arimathaea and continue in prayer."

3"These are all the things the Lord commanded us to declare to you. Give praise, thanksgiving, and confession to Him, and repent that He may have mercy upon you. Peace be to you from the Lord Jesus Christ

who is the Savior of us all. Amen."

And when they had finished writing all things on the pieces of paper they arose. Karinus gave his writing to Annas, Caiaphas, and Gamaliel. Luke gave his writing to Nicodemus and Joseph. Suddenly they were transfigured and became exceedingly white and then they disappeared. But their writings were found to be the exact same, down to the letter.

4When the whole Jewish synagogue heard all the marvelous reports of Karinus and Luke they said to each other, "By truth all these things were worked by the Lord. And blessed be the Lord, world without end. Amen." And they went out all of them in great trouble of mind, smiting their breasts with fear and trembling, and departed every man to his own home.

5All these things which were reported by the Jews in their synagogue, were declared by Joseph and Nicodemus later to the governor. And Pilate himself wrote down all the things that were done to Jesus by the Jews. He put up all the reports in the public hall where he made his judgments.

XXVIII

1After these things Pilate entered into the temple of the Jews and gathered together all the chief priests, doctors, and scribes of the law, and went in with them to the holy place of the temple. He commanded all the doors to be shut and said to them, "We have heard that you have in this temple a certain great Bible. I ask you to present it to us."

2When that great Bible adorned with gold and precious jewels was brought by four ministers Pilate said to them all, "I ask you by the God of your elders which commanded you to build this temple in the place of His sanctuary that you hide not the truth from me. You know all the things that are written in this Bible. But tell me now if you have found in the Scriptures that this Jesus, whom you have crucified, is the Son of God who should come for the salvation of mankind, and in what year of the times He must come. Declare to me whether you crucified Him in ignorance or knowingly."

3And Annas and Caiaphas, when they received this command, told all the rest that were with them to leave the temple. They shut all the doors of the sanctuary and said to Pilate, "You have asked us to tell you the truth. After we crucified Jesus, not knowing that He was the Son of God, but hoping He did His wondrous works by chance, we gathered for a great assembly meeting in this temple. As we conferred with one another concerning the signs of the mighty works which Jesus had done, we found many witnesses of our own nation who said that they had seen Jesus alive after His passion, and that He was raised into the heights of the heavens."

4"Moreover, we saw two witnesses whom Jesus raised from the dead, who declared to us many marvelous things that Jesus did among the

dead, things we have in writing. Now our custom is that every year before our assembly we open this Holy Bible and look for the testimony of God. And we have found in the first book of the Seventy[1] how that Michael the angel spoke to the third son of Adam [Seth] concerning the 5,500 years, when there should come the most beloved Son of God, the Anointed One, the Christ. And we have thought that maybe this is what the God of Israel meant when He said to Moses, 'Make an ark of the covenant in length two and a half cubits, and in width one and a half cubit, and in height one and a half cubit.' For by those five and a half cubits we have understood and known the model of the covenant, for that in five thousand five hundred years Jesus Christ should come in the ark of His body. and we have found that He is the God of Israel, the Son of God. For after His passion, we the chief priests marveled at the signs that came to pass on His account and opened the Bible. We searched out all the generations until the generation of Joseph and Mary the mother of Christ, her being the seed of David. We found that from the day when God made the heaven and the earth and the first man to the time of the flood are 2,212 years. And from the flood to the building of the tower 531 years. And from the building of the tower to Abraham 606 years. And from Abraham to the children of Israel leaving Egypt 470 years. And from the exodus of the children of Israel out of Egypt to the building of the temple 511 years. And from the building of the temple to the destruction of the same temple 464 years. So far we found in the Bible of Ezra. And looking from the burning of the temple to the coming of Christ and His birth we found it to be 636 years, which added together totaled five thousand and five hundred years[2], just as we found it written in the Bible that Michael the archangel declared to Seth the third son of Adam, that after five and a half thousand years Christ the Son of God will come. Until now we have told no man, or else there will be a split in our synagogues. And now, Pilate, you have asked us about this Holy Bible, of the testimonies of God, and we have declared them to you. And we also ask you to promise on your life to tell no man in Jerusalem these words."

XXIX

[1]When Pilate heard these words from Annas and Caiaphas, he displayed them all alongside the *Acta* of the Lord and Savior in the public books of his judgment hall, and wrote a letter to Claudius the king of Rome, saying:

[2]Pontius Pilate to Claudius[3], greetings.

There befell of late a matter which I myself brought to trial. For the Jews through envy have punished themselves and their posterity with

1 Septuagint, LXX, Greek Old Testament.

2 The numbers do not add up. Scribal error may be to blame.

3 Tiberius Caesar's full name was Tiberius Claudius Nero, just like his male parent.

fearful judgments of their own fault. For when their own elders had prophesied and had announced to them that their God would send them from heaven His Holy One who should rightly be called their King, and He promised that He would send Him to earth by a virgin. This God of the Hebrews arrived when I was governor of Judaea, and they witnessed Him giving sight to the blind, healing lepers completely of leprosy, healing the palsied and the shriveled, driving impure spirits out of men, raising the dead, rebuking the winds, walking upon the waves of the sea with dry feet, doing many other wonders, and all the people of the Jews called Him the Son of God.

[3]Because of this the chief priests plotted with envy against Him, captured Him, and then delivered Him to me and brought against Him many false accusations, saying that He was a sorcerer who destroyed their law. But I, believing their report, whipped him, and delivered Him to their will. They crucified Him, and when He was buried they requested soldiers to watch His tomb. While my soldiers guarded the tomb, He rose again on the third day. The evil and hatred of the Jews was so bad that they bribed the soldiers with money telling them to say that His disciples stole away His body. But the soldiers, though they took the money, were not able to keep silent concerning what happened, for they also have testified that they saw Him resurrected and that they were bribed by the Jews. This ends my report.

GELASIAN DECREE

TEXT USED TO DETERMINE MODERN BIBLE
The Gelasian Decree, Synod of Rome.

HERE BEGINS THE DECRETAL 'ON BOOKS TO BE RECEIVED AND NOT TO BE RECEIVED' WHICH WAS WRITTEN BY POPE GELASIUS AND SEVENTY MOST ERUDITE BISHOPS AT THE APOSTOLIC SEAT IN THE CITY OF ROME

IV. Although 'no other foundation can be established except that which has been established through Christ Jesus', for edification the holy Roman church allows the receiving of these writings:

The works of blessed Jerome the priest.

Likewise *The Chronicle* of Eusebius of Caesarea and the books of his *Ecclesiastical History*.

EARLY CHURCH OPENLY USED BANNED BOOKS
Ecclesiastical History, Eusebius. III. xxxi. 5.

We have now described the facts which have come to our knowledge concerning the Apostles and their times, the sacred writings which they have left us, those books which are disputed [apocrypha] yet nevertheless are used openly by many in most churches.

DOUBTS REGARDING THE DECRETUM GELASIANUM
Journal of Theological Studies, 14. 1913.

Das Decretum Gelasianum de libris recipiendis et non recipiendis in kritischem Text herausgegeben und untersucht von ERNST VON DOBSCHÜTZ [T. & U. vol. xxxviii]. [J. C. Hinrichs, Leipzig, 1912.]

According to Dobschütz all five chapters of the decree belong to the same original work, which is no genuine decree or letter either of Damasus or Gelasius, but a pseudonymous [fake name] literary production of the first half of the sixth century.

THE ORIGINAL LORD'S PRAYER

THE LORD'S PRAYER MAY BE MISTRANSLATED

On Matthew, Saint Jerome.

IN the Gospel called according to the Hebrews for ‘super-substantial’ bread I found 'mahar', which means ‘of the morrow’, so that the sense is, "Our bread of the 'morrow, that is, of the future [in heaven], give us this day."

In the Hebrew version of the Gospel according to Matthew it is as follows, "Our bread of the 'morrow give us this day; that is, 'The bread which thou will give us in thy kingdom, give us this day.'"

מָחָר mahar [mem מ, het ח, resh ר]

Matthew, vi. 9-13.

This, then, is how you should pray: Our Father in heaven, hallowed be
Your name, [10]Your kingdom come, Your will be done, on earth as it is in
heaven. [11]Give us today our heavenly bread. [12]And forgive us our debts,
as we also have forgiven our debtors. [13]And lead us not into temptation,
but deliver us from evil.

THE LOST ENDING TO THE RICH YOUNG RULER

FRAGMENT FROM LOST JEROME TEXT
Revue Biblique, Rev. Pere Lagrange.

IT is written in a certain Gospel which is called according to the Hebrews:

The second of the rich men said to him, "Master, what good thing can I do to gain eternal life?"

Jesus said to him, "Fulfill the Law and the Prophets."

The rich man answered, "I have kept them."

Jesus said to him, "Go, sell all that you own, and distribute it to the poor, and come, follow me."

But the rich man began to scratch his head, and it did not please him.

The Lord said to him, "How can you say, 'I have kept the Law and the Prophets?' For it is written in the Law, 'You shall love your neighbor as yourself,' and look, many of your brothers, sons of Abraham, are covered in filth, dying of hunger, and your house is full of many good things, and none at all goes out of it to them."

And he turned and said to Simon His disciple who was sitting by Him, "Simon, son of Jonah, it is easier for a camel to enter a needle's eye than for a rich man to enter into the kingdom of heaven."

Leviticus, xix. 18.

Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.

THE RICH YOUNG RULER
Mark, x. 17-31.

As Jesus started on His way, a man ran up to Him and fell on his knees before Him. "Good Teacher," he asked, "what must I do to inherit eternal life?"

18"Why do you call Me good?" Jesus answered. "No one is good—
except God alone. 19You know the commandments: 'You shall not
murder, you shall not commit adultery, you shall not steal, you shall not
give false testimony, you shall not defraud, honor your father and
mother.'"
20"Teacher," he declared, "all these I have kept since I was a boy."
21Jesus looked at him and loved him. "One thing you lack," He said.
"Go, sell everything you have and give to the poor, and you will have
treasure in heaven. Then come, follow Me."
22At this the man's face fell. He went away sad, because he had great
wealth. 23Jesus looked around and said to His disciples, "How hard it is
for the rich to enter the kingdom of God!"
24The disciples were amazed at His words. But Jesus said again,
"Children, how hard it is to enter the kingdom of God! 25It is easier for a
camel to go through the eye of a needle than for someone who is rich to
enter the kingdom of God."
26The disciples were even more amazed, and said to each other, "Who
then can be saved?"
27Jesus looked at them and said, "With man this is impossible, but not
with God; all things are possible with God."
28Then Peter spoke up, "We have left everything to follow You!"
29"Truly I tell you," Jesus replied, "no one who has left home or
brothers or sisters or mother or father or children or fields for me and
the Gospel 30will fail to receive a hundred times as much in this present
age: homes, brothers, sisters, mothers, children and fields—along with
persecutions—and in the age to come eternal life. 31But many who are
first will be last, and the last first."

THE JEWS WOULD HAVE STONED MARY

On Matthew, Jerome. i. 18.

NOW the generation of Christ was in this way. An attentive reader might pose this question. Since Joseph is not the father of the Lord and Savior, how does the sequence of the genealogy descending to Joseph pertain to the Lord? Our first response to this is that it is not the custom of Scripture to trace out the genealogies of women; secondly, Joseph and Mary came from the same tribe. This is why he was compelled by the law to take her, since she was a close relative [*Numbers*, xxxvi. 8, 9] Also, the fact that they are counted together in the census in Bethlehem [*Luke*, ii. 1-5] clearly shows that they were descended from a single stock.

Since Mary His mother was betrothed. Why is He conceived not from a simple virgin but from one betrothed? First, so that the origin of Mary would be shown through the genealogy of Joseph; second, to prevent her from being stoned by the Jews as an adulteress; third, so that when she fled to Egypt she might have solace. The martyr Ignatius added even a fourth reason why He was conceived from a betrothed woman, saying that it was in order that His birth would be concealed from the evil one, so long as he thought that the babe was not born of a virgin but of a wife.

John, viii. 1-11.

Then they all went home [1]but Jesus went to the Mount of Olives.
[2]At dawn He appeared again in the temple courts, where all the people gathered around Him, and He sat down to teach them. [3]The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group [4]and said to Jesus, "Teacher, this woman was caught in the act of adultery. [5]In the Law Moses commanded us to stone such women. Now what do you say?"

6They were using this question as a trap, in order to have a basis for accusing Him.

But Jesus bent down and started to write on the ground with His finger. 7When they kept on questioning Him, He straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." 8Again He stooped down and wrote on the ground.

9At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

11"No one, Sir," she said.

"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

EARLY CHURCH ELDER'S WRITING

Ancoratus und Panarion, Epiphanius. lx. 1, 2. lxxiix. 7, 8.

LX

Joseph, being old and a widower after marrying his first wife and having children with her, had four sons: James, the brother of the Lord, called so because he was raised with Him, Simon, Judah, and Joseph, along with two daughters: Anna and Salome.

2This Joseph, being old and a widower, was chosen by lot from the clans to take the holy virgin Mary. The lots were cast for widowers and unmarried men from each tribe to marry the virgins from the temple, since the firstborn children, both male and female, were dedicated in the temple. From her, according to the flesh, our lord Jesus Christ was born through the Holy Spirit, not from the seed of a man nor through bodily union.

LXXIIX

7Joseph begot James when he was somewhere around forty years old. After him he had a son named Joseph—then Simeon after him, then Judah, and two daughters, one named Anna and one, Salome; and his wife died. And many years later, as a widower of over eighty, he took Mary.

So we are told in the Gospel, for it says, “Mary, his espoused wife.” It didn’t say, “married wife.” And again, in another passage it says, “And he knew her not.” One can only wonder at all the allegations of those who look for wicked allegations, who strive to discover the causes which need no discovery and to investigate the uninvestigable, but who turn from the essentials to foolish questions, so that we may surely catch the plague of every kind of unbelief and blasphemy because of the dishonoring of the Saints.

8In the first place, the course of nature entirely confutes them. To

begin with, an old man of over eighty did not take a virgin as a sexual partner; she was committed to his protection. Secondly, he himself was surely "just"; and when he had heard that that which was in her was "of the Holy Spirit" he would not have dared to keep wanting her after such a providence, and use the vessel that had contained Him whom heaven and earth cannot contain because of His transcendent glory. Even if today many of the faithful strive to remain virgins in His name, and pure and continent, was not Joseph more faithful?

JEROME APPROVES JOSEPHUS

EARLY CHURCH APPROVES JOSEPHUS
Ecclesiastical History, Eusebius. iii.

THOSE who wish can retrace accurately from the history written by Josephus.

JOSEPHUS, SON OF MATTHEW
On Illustrious Men, Jerome. xiii.

Josephus, son of Matthew, a priest of Jerusalem, made prisoner by Vespasian, was released by Vespasian's son, Titus. Coming to Rome, he offered the emperors, elder and son, his seven books *On the Captivity of the Jews*, which were deposited in the public library, and by the fame of his genius he merited a statue in Rome.

Josephus in his eighteenth book of his *Antiquities* most clearly states that Christ was put to death by the Pharisees because of the greatness of His miracles, and that John the Baptist was a true Prophet, and that Jerusalem was subjected to destruction because James the Apostle had been put to death.

Editors Note

On Illustrious Men is Jerome's book listing which Christians to accept and trust. Josephus lived during the destruction of the temple and the leveling of Israel around 70 AD. Saint Jerome wrote his book around 392 AD.

THE COLD SHOWERS OF BANUS

THE CHILDHOOD OF JOSEPHUS

The Life of Flavius Josephus, Josephus.

NOW, my father Matthias was not only known on account of his nobility, but also respected on account of his righteousness. He had a great reputation in Jerusalem, the greatest city we have. I was brought up with my brother, Matthias, my brother by both parents; and I excelled in learning, and had both a great memory and understanding.

As a child, about fourteen years old, I was commended by all for the love I had for learning; because of this the leaders of the city came frequently to me, in order to know my opinion of the law.

When I was about sixteen years old, I decided to trial the several sects that were among us. These sects are the Pharisees, the Sadducees, and the Essenes. I thought I might choose the best, if I tried them all; so I contented myself with hard trials, underwent great difficulties, and went through them all.

These were not the only trials; but when I learned that there was one named Banus who lived in the desert, and used no other clothing than what grew on trees, and had no other food than what grew naturally, and bathed himself in cold water frequently, both day and night, in order to preserve his chastity, I imitated him in those things and continued with him for three years.

When I had overcome my fleshly desires, I returned to the city, now nineteen years old. I chose and followed the Pharisees, who are like the stoics, as the Greeks call them.

THE RISEN JESUS RETURNS THE SHROUD

THE STORY OF JAMES THE LORD'S BROTHER'S FAST
On Illustrious Men, Jerome. ii.

ALSO the gospel called *According to the Hebrews*[1], recently translated by me into Greek and Latin, which Origen often uses, speaks about after the resurrection of the Savior, 'Now the Lord, when He had given the linen cloth to the servant of the priest, He went to James and appeared to him because James had sworn that he would not eat bread from the hour when he had drunk the Lord's cup until he should see Him risen again from among them that sleep.'

And again after a little, 'Bring, says the Lord, a table and bread.'

And immediately it is added, 'He took bread and blessed it, and broke it, and gave it to James the Just and said to him, "My brother, eat this bread, for the Son of Man is risen from among them that sleep."'

THE STORY OF JAMES THE LORD'S BROTHER'S MARTYDOM
On Illustrious Men, Jerome. ii.

Ananus the high priest, taking advantage of the state of anarchy, assembled a council and publicly tried to force James to deny that Christ is the Son of God. When he refused, Ananus ordered him to be stoned.

Cast down from a pinnacle of the temple, his legs broken, but still half alive, raising his hands to heaven, he said, "Lord forgive them for they know not what they do." Then, struck on the head by a club he died.

[1] One of the many Hebrew texts now only surviving in quotes due to the destruction of Hebrew texts mentioning Jesus.

THE DAY OF THE LORD AND JESUS ANANUS

THE DESTRUCTION OF THE TEMPLE
Matthew, xxiv. 26-35.

SO if anyone tells you, 'There He is, out in the wilderness,' do not go out; or, 'Here He is, in the inner rooms,' do not believe it. [27]For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. [28]Wherever there is a carcass, there the vultures will gather.

[29]"Immediately after the distress of those days
'the sun will be darkened,
and the moon will not give its light;
the stars will fall from the sky,
and the heavenly bodies will be shaken.' [*Isaiah* 13:10, 34:4]

[30]"Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. [31]And He will send His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.

[32]"Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. [33]Even so, when you see all these things, you know that it is near, right at the door. [34]Truly I tell you, this generation will certainly not pass away until all these things have happened. [35]Heaven and earth will pass away, but My words will never pass away."

THE EAST GATE, THE PRINCE
Ezekiel, xliv. 1-3.

Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut. [2]And the Lord said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it shall be shut. [3]As for the prince, because he is the prince, he may sit in it to eat

bread before the Lord; he shall enter by way of the vestibule of the gateway, and go out the same way."

THE GREAT DISTRESS THE JEWS WERE IN WHEN THE TEMPLE BURNED DOWN. THE FALSE PROPHET. THE SIGNS BEFORE THE DESTRUCTION.

The Wars of the Jews, Josephus. 6.5.1-4.

While the holy house was on fire, everything was stolen, and ten thousand were caught and slain. There was no concern for age, children, the disabled, the priests. They were all slain in the same manner. The war went on with people begging for their lives and others fighting to defend. The flames of the burning temple were carried up very high and made a loud echo, together with the cries of those that were slain. Because the temple mount was so high, and the architecture of the temple so great, one would have thought the whole city was on fire. No one can imagine anything greater or more terrible than this noise. With this the Roman legions shouted, marching all together, joining the cries of the seditious Jews who were surrounded by fire and sword. The people that were left were beaten back, trapped in the temple. The entire city joined in the outcry with those in the temple. The people who were worn away by famine, whose mouths were almost closed, broke out in groans and cried out with all their strength at the sight of the holy house on fire.

Perea, a distant town, returned the echoing cries, as well as the mountains around the city. This increased the force of the entire noise. But the misery was even worse than the disorder. One would have thought that the temple mount itself, on which the temple stood, was seething hot, as fire raged in every part of it. The blood was larger in quantity than the fire, and those that were slain were more in number than those that slew them. The ground was not visible anywhere, for the dead bodies piled up on it. But the soldiers went over the heaps of bodies to run down those that fled. And then the multitude of robbers were thrown out of the inner court of the temple by the Romans.

The remainder of the people fled into the walkways of the outer court. Some of the priests picked up spikes from the holy house and threw them at the Romans, but gained nothing as the fire consumed them.

Meirus son of Belgas, and Joseph son of Daleus, two Jews of high rank, might have been saved by surrendering to the Romans, but they threw themselves into the fire and were burnt together with the holy house.

[2]Now the Romans saw that it was in vain to save the holy house and burnt down the rest of it. They burnt down the treasury chambers in which was an immense quantity of money, garments, and precious

goods. So to speak, the entire riches of the Jews were heaped up together [*Luke* 12:13-21]. The Roman soldiers came upon walkways of the temple where six thousand were hiding. Before Caesar could decide what to do with these people, the soldiers were in such a rage that they set the walkway cloisters on fire. Some burned alive, some threw themselves down and died. None escaped with their life. A false prophet was the reason these people were destroyed. He made a public proclamation in the city that very day that God commanded them to get up on the temple, and that there they should receive miraculous signs of their deliverance. Now there was great number of false prophets, bribed by the tyrants, who convinced the people to wait for deliverance from God. This was to keep them from deserting and to keep them from being afraid. A man that is in adversity can easily comply with such promises. For when a seducer makes someone believe they will be delivered from misery, then the person is full of hope for deliverance.

[3]This is how the miserable people, persuaded by these deceivers, betrayed God Himself. They did not give credit to the signs that were so evident. The signs plainly foretold their future desolation. But like men in love, without eyes to see or minds to think, they did not understand the public condemnation that God made to them.

There was a star, resembling a sword or cross, which stood over the city for a whole year. There was also a comet over the city that continued a whole year. Also before the war, when people from all over came and were gathering in great crowds for the Feast of Unleavened Bread, on the eighth day of the month Xanthicus [Nisan, April] at the ninth hour of the night, a great light shone around the altar and the holy house. It was so bright that it appeared to be as bright as day and lasted for half an hour. This light seemed to be a good sign to the unskillful, but the scribes interpreted it as a warning sign of the horrible things to come. At the same festival a heifer was led by the high priest to be sacrificed and gave birth to a lamb in the midst of the temple.

The eastern gate of the inner court of the temple, which was made of brass and extremely heavy, had been shut with difficulty by twenty men. It rested on a foundation of iron and had bolts fastened deep into the floor which was made of stone. This gate was seen to be opened on its own at about the sixth hour of the night. Those that kept watch of the temple came running to the captain of the temple and reported all that had happened. The captain came with the men and with great difficulty shut the gate again. This appeared to be a good sign to the vulgar. It was as if God opened the gate they called the Gate of Eternal Life. But the men of learning understood something very different. They understood that the security of their holy house was dissolved on its own, and that the gate was opened for the advantage of the enemy. These people publicly declared that this signal foreshadowed the desolation that was

going to come upon them.

Besides these signs, a few days after that feast, on the 21st day of Artemisisu [Iyar] a certain remarkable and incredible phenomenon appeared. I suppose this will seem like a fable if it were not told by those who saw it. And the events that were to come were so great in nature that they deserved such signs. Before the sun set, chariots and troops of soldiers in their armor were seen running among the clouds surrounding the city. They were seen running among the clouds, and even the surrounding cities saw it.

Moreover, at the feast of Pentecost, as the priests were going by night into the inner court of the temple, as was their custom, to perform their sacred ministries, they said that they felt a quaking and heard a great noise. And after that they heard a sound, as if a multitude were saying, "Let Us leave this place now."

But what is still more terrible is this. There was one named Jesus, the son of Ananus, who was of low social class and a farmer. For four years before the war began, at a time when the city was in great peace and prosperity, he came to the Feast of the Tabernacles and began a sudden cry aloud, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem, and the holy house; a voice against the bridegrooms, and the brides; and a voice against this whole people."

This was his cry, as he went about day and night, in all the lanes of the city. However certain important people were angry at this dire cry of his. They took the man and gave him a great number of severe stripes. Yet he did not say anything for himself. He did not say anything to those that punished him, but he kept on with the same words which he cried before. Our rulers thought this was a sort of divine fury in the man and brought him before the Roman procurator. He was whipped until his bones were seen. Yet he did not make any supplication for himself, nor did he shed any tears. But instead he turned his voice to the most dire tone possible, and at every stroke of the whip his answer was, "Woe, woe to Jerusalem!"

And when Albinus the procurator asked him, "Who are you? Where do you come from? Why do you utter such words?" Jesus son of Ananus made no reply. But he never stopped saying his dire warning. Albinus took him for a madman and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens. He was not seen while continuing his speech. But every day he uttered these sorrowful words as if it was his premediated vow, "Woe, woe to Jerusalem!"

He did not give ill words to those that beat him every day, and he did not give good words to those that gave him food. But this was his reply to all men, and indeed was a sad warning of what was to come. This cry of his was loudest at the festivals, and he continued his message for

seven years and five months, without growing hoarse or being tired. He continued until he saw the time that his warning was fulfilled as the Romans besieged the city. As he was going around the wall he cried out with utmost force, “Woe, woe to the city again, and to the people, and to the holy house.” And just as he added, “Woe, woe to myself also,” there came a huge stone out of the Roman engines and struck him, killing him immediately. As he uttered the same message he always preached he gave up the ghost.

4Now if anyone considers these things, he will find that God takes care of mankind and always foreshadows to us what is good for our preservation. But men perish by the miseries which they madly and voluntarily bring upon themselves. For the Jews, by demolishing the tower of Antonia, had made their temple four square. In their sacred texts it says that when the temple becomes four square the city shall be taken, as well as their holy house. What made them undertake the war was an ambiguous prophecy that said “about that time one, from their country, should become governor of the habitable earth”. The Jews believed this prediction applied to them and many wise men were deceived. This prophecy pointed to the government of Vespasian, who was appointed emperor in Judea.

It seems it is not possible for men to avoid fate, even if they see it beforehand. These men interpreted these signs to fit into their own pleasure or despised the signals. Their madness was demonstrated both by the taking of their city and their own destruction.

JESUS SENDS PROPHETS BEFORE THE DESTRUCTION OF THE TEMPLE

Matthew, xxiii. 34.

Therefore I am sending you Prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.

JESUS PROPHESIES THE TEMPLE'S DESTRUCTION

Mark, xiii. 1, 2.

As Jesus was leaving the temple, one of His Disciples said to Him, "Look, Teacher! What massive stones! What magnificent buildings!"

2"Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."

THE END OF ISRAEL PROPHECY BY JESUS

EARLY CHURCH ELDER'S WRITING
The Divine Institutes, Lactantius. iv. 21.

AFTER His preaching of the Gospel and His Name to the Disciples was completed He withdrew Himself suddenly, and the clouds took Him into heaven on the fortieth day after His Passion, just as Daniel had showed would happen when he said, "Lo, the Son of Man coming in the clouds of heaven. And He came even to the Ancient of Days."

His Disciples, however dispersing through the provinces, made foundations of the Church everywhere, themselves performing great and incredible miracles in the name of God, their Master. For as He was departing, He had instructed them in virtue and power, so that the plan of the new message might be established and confirmed.

Jesus also revealed all things to come to His Disciples which Peter and Paul preached at Rome, and that preaching continues in writing, for a memorial. With many other wonderful things they said that this would come to pass. After a little time God would send a king who would attack the Jews and level their cities even with the ground and besiege them till they were exhausted with hunger and thirst. Then they would feed on the bodies of their own children, and devour one another. Lastly, that they should be taken captive, and come into the hands of their enemies, and should see their wives most cruelly harassed before their eyes, their virgins ravished and polluted, their sons torn in pieces, their little ones dashed to the ground; and finally everything laid waste with fire and sword, the captives banished forever from their own lands, because they had exalted over the beloved and approved Son of God. And so, after their decease, when Nero had put them to death, Vespasian destroyed the name and nation of the Jews, and did all things which they had foretold as about to come to pass."

JERUSALEM DURING THE ROMAN SEIGE
War of the Jews, Josephus. VI. iii. 4.

She then attempted a most vile thing, snatching up her son, which was a child still suckling, she said, "O miserable infant! Be my food, and be thou a fury to these seditious varlets, and an example to the world. Which is all that is left to complete the calamities of us Jews." As soon as she had said this, she slew her son; and then roasted him; and ate half of him; and kept the other half concealed.

THE AVENGING OF THE SAVIOR

Matthew, ix. 20, 21.

JUST then a woman who had been subject to bleeding for twelve years came up behind Him and touched the tassles on His cloak. [21]She said to herself, "If I only touch His cloak, I will be healed."

Revelation, xvi. 2.

The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on the people who had the mark of the beast and worshiped its image.

THE AVENGING OF THE SAVIOR
Aquitaine Manuscript, Tischendorf.

There was a king Titus under Tiberius, in Aquitaine, in the city of Libya called Bordeaux. He had a cancer in his right nostril and his face was eaten away up to his eye.

There was also a Jew named Nathan, son of Naum, whom the Jews had sent to Tiberius to bear a treaty to him. Tiberius, too, was ill of fever and ulcers and had nine kinds of leprosy. Nathan's ship was driven ashore at Titus' city. Nathan was sent for and told his story. Titus asked if he knew anyone who could cure him. Nathan said, "If you had been in Jerusalem lately there was a Prophet called Emanuel who performed many miracles, died on the cross, descended into hell, and resurrected."

Titus said, "Woe to you, Tiberius, in whose realm such things are done. I would have slain these Jews with my own hand for destroying my Lord." At this word the wound fell from his face and he was healed, and so were all the sick who were there. Titus cried out, confessing his belief in Christ, and made Nathan baptize him and instead of Tyrus he was called Titus, which means pious one.

Then he sent for Vespasian to come with all his forces, and he came

with 5,000 men, and said, "What do you want me for?"

They replied, "To destroy the enemies of Jesus."

So they sailed off to Jerusalem. Archelaus, in terror, gave his kingdom to his son and stabbed himself. The son allied himself with other kings and fortified Jerusalem, which was besieged for seven years, till the inhabitants had to eat the earth. Finally they gathered and decided to surrender, giving the keys of the city of Jerusalem to Titus and Vespasian. Some were slain, some crucified head downwards, or pierced with lances, sold, cast lots upon, and divided into four parts, and the rest sold at thirty for a penny.

Then they searched for the likeness of Jesus and found Veronica, who had it. Veronica was the woman healed of the issue of blood. She abode with Titus and Vespasian until the emperor's own relative Velosian arrived.

A message was sent by Titus to Tiberius to send Velosian. He told him to go to Jerusalem and bring the Healer to heal him, to whom he might promise half his kingdom. Velosian arrived after a year and seven days, and first found Joseph and Nicodemus. Joseph told of the burial, of his imprisonment, and his deliverance by Jesus.

Then Veronica came and told of her healing. Velosian brought Pilate before a court to answer for his crimes and then put him in prison; in an iron cage. He then examined Veronica, who denied that she had the likeness of Christ. Velosian threatened her until she confessed that she had it on a linen cloth and adored it every day. She produced it and Velosian marveled at it, took it from Veronica, wrapped it in a gold cloth, locked it in a box, and embarked for Rome. Veronica left all she had and insisted on coming with him for she would not give up the likeness of her Savior. They sailed up the Tiber river to Rome, a journey which took a whole year.

When Tiberius heard of their arrival He summoned Velosian, who told him the whole story in great detail, including the destruction of the Jews. Then Tiberius asked for the likeness of Christ. It was brought before him, and he praised and adored it. That very moment his flesh was cleansed and he prayed thanksgiving to Jesus. Then he asked if there were any present who had seen Christ and knew how to perform the baptism of Jesus. Nathan was brought before Tiberius and he baptized him. Tiberius blessed God and was instructed in all the teachings of the Christian faith.

NERO'S HUMAN LANTERNS

HISTORIAN REPORTS ON NERO USING CHRISTIANS AS LANTERNS

Annals, Tacitus. xv. 44.

BUT all human efforts, all the lavish gifts of the emperor, and the sacrifices to the gods, did not banish the sinister belief that the fire that burned half of the city was the result of an imperial order. Consequently, to get rid of this rumor, Nero put the blame on the Christians, a class hated for their abominations, and inflicted the most horrific tortures on them.

Christ, from whom the name has its origin, suffered the extreme penalty on the cross during the reign of Tiberius at the hands of one of our governors, Pontius Pilatus. This most mischievous superstition, Christianity, was controlled for the moment, but again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular.

Accordingly, an arrest was first made of all who pleaded guilty of being Christians; then, upon their information, an immense multitude was convicted, not for the crime of burning the city, but for the reason of hating mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as nightly illumination, when daylight had expired.

Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to appease a cruel man's thirst for wickedness, that the Christians were being utterly destroyed.

THE PARABLE OF THE TEN VIRGINS
Matthew, XXV. 1-13.

"At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2Five of them were foolish and five were wise. 3The foolish ones took their lamps but did not take any oil with them. 4The wise ones, however, took oil in jars along with their lamps. 5The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

6"At midnight the cry rang out: 'Here's the bridegroom! Come out to meet Him!'

7"Then all the virgins woke up and trimmed their lamps. 8The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

9"'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

10"But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with Him to the wedding banquet. And the door was shut.

11"Later the others also came. 'Lord, Lord,' they said, 'open the door for us!'

12"But He replied, 'Truly I tell you, I do not know you.'

13"Therefore keep watch, because you do not know the day or the hour."

ORIGEN'S CASTRATION

Matthew, xix. 11, 12.

JESUS replied, "Not everyone can accept this word, but only those to whom it has been given. 12For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

Ecclesiastical History, Eusebius. vi. 8.

At that time, while Origen was performing the work of instruction at Alexandria, he did a thing which gave abundant proof of an immature and youthful mind, yet at the same time of faith and self control. For he took the saying, "There are eunuchs which made themselves eunuchs for the kingdom of heaven's sake," in too literal and extreme a sense, and thinking both to fulfill the Savior's saying, and also that he might prevent all suspicion of shameful slander on the part of unbelievers [for, young as he was, he used to discourse on divine things with women as well as men], he hastened to put into effect the Savior's saying, taking care to escape the notice of the greater number of his pupils. But, wishful though he might be, it was not possible to hide a deed of this nature. In fact Demetrius got to know of it later, since he was presiding over the community at that place; and while he marveled exceedingly at him for his rash act, he approved the zeal and the sincerity of his faith, bade him be of good cheer, and urged him to attach himself now all the more to the work of instruction.

Such indeed was his attitude at that time. But not long afterwards, when Demetrius saw that Origen was prospering into a great man and distinguished and famous in the sight of all, overcome by a human weakness, Demetrius began to spread the castration story as monstrous slander to the bishops throughout the world. He did this after the most highly approved and distinguished bishops in Palestine, of Caesarea and Jerusalem,[1] deeming Origen worthy of privilege and the highest honor, ordained him to the presbyterate by laying on of hands. So, as Origen had then advanced to a position of great esteem, and had acquired great

[1] Theoctistus and Alexander

reputation and fame for his virtue and wisdom in the eyes of all men everywhere, through lack of any other ground of accusation, Demetrius spread grave scandal about the deed that Origen had committed long ago as a boy, and had Demetrius had the audacity to include in his accusations those who raised him to the position of Church leadership.

This happened a little while afterwards. At that time, Origen was engaged in the work of divine instruction for all at Alexandria, without reserve, instructing those who came to him by day and night, devoting all of his time untiringly to the divine studies and his pupils.

Matthew, v. 27-30.

"You have heard that it was said, 'You shall not commit adultery.' [*Exodus* 20:14] 28But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. 29If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. 30And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

Editor's Note

Origen's defense is needed. Everyone used Origen after 300 AD as their source for theology and sacred text translations. Many of these same people then condemn Origen for heresy due to contents of those sacred texts. The accepted Scriptures during Origen's time taught those concepts. Modern Bibles edit out unaligned theological outliers for the sake of consistency. Eusebius himself gives evidence to Origen being a man of God and Demetrius being a jealous false Christian. We must return to a faith like Origen.

THE ASSUMPTION OF MARY

SERMON BY EVODIUS ONE OF THE SEVENTY-TWO DISCIPLES

Sahadic Coptic Homily on the Dormition, Evodius.

A homily delivered by Evodius, the Archbishop of the great city of Rome, the second after the Apostle Peter. And he delivered it in the first of the churches recently built in the name of the Holy Mother of God and True Bearer of God, Mary. And he proclaimed praises in honor of the Holy Virgin Mary, which he told us on the day of her departure, on the 29th of January. In the peace of God, Amen.

[2]It is proper and right that we give every honor and every blessing to the mother of us all, the holy Mother of God, Mary, our intercessor who continuously intercedes on our behalf before God, the Queen of women and the mother of the King of Kings, our Lord Jesus Christ. For if a king of this world wants to plan his son's wedding, his people gather to him. They dress in white and put on royal garments: the governors, the generals, the dignitaries, the scholars, down to the humble earring wearers, who are servants to those who serve. The others similarly dress in white according to their honor and come to the marriage of the king's son. The lute players sing with instruments. Dining couches are set up in the marketplaces. Those who sell things crown their seats with palms and fragrant branches. They hang banners and fine linen cloths in the streets of the city, rejoicing at the marriage of the king's son. Not only will the rich and the dignitaries rejoice at this marriage, but also the poor and those who are in need, and the strangers and the travelers. They too rejoice on account of the joy of the marriage of the king's son. Likewise, those in prison forget their troubles, and they rejoice greatly that the king had mercy on them in misery, on account of joy for the marriage of the king's son. But when the king sees this great joy spread forth on his behalf, he is in great royal authority. Then he prepares places for drinking, and he makes generous decrees and extends great charities to everyone in need.

[3]And all these things are on account of a marriage of this world—for truly their joy turns to grief after a little while because of death. How great then is the joy that spreads forth today among all the orders of the heavens: the angels and archangels, the cherubim and seraphim, the thrones and dominions, the powers and authorities! They rejoice, adorn themselves, and dance at the wedding of the King's Son. Blessed are

you, O Mary, the Queen of women and the mother of the King of life and the King of Kings, the one about whom Solomon prophesied in the Song of Songs, saying,

"Arise and come beside me,
my bride, my dove,
who is beautiful among women."[1]

And not only the inhabitants of heaven, but also those on earth are very glad, and they rejoice in your joy. Those who are in the heaven of heavens and those upon the earth rejoice with you, O Virgin Mary. And not only do the men rejoice, but also the women rejoice that a woman has given birth to this greatness, and it did not damage her virginity. Because of this, He has changed the shame of woman into an honor, through that God bearing Virgin.

[4]Let our ancient elders gather and come here today and glorify that Holy Virgin, the true bride who gave birth to the true, undefiled Bridegroom. And when He came forth from her, the bonds of her virginity were not undone. Come to us today, O Isaiah, whose voice is great among the Prophets, and see the Virgin about whom you prophesied a long time ago, when you said through the prophetic spirit that was in you:

"Behold, the virgin will conceive and bear a Son,
and they will call His name Emmanuel, that is,
God with us." [*Isaiah* 7:14]

Come now and see Emmanuel, God raised upon her knees, feeding on virgin milk. O David, come and see the honored Queen standing at the right hand of the King and clothed in the many colored garment. O Solomon, the wise king, come and see the true bride about whom you prophesied in the Song of Songs, saying:

"My bride, my dove,
who is beautiful among women,
arise and come from the trees of Lebanon."[2]

O Ezekiel, arise and come into our midst today and behold the closed gate, through which the ruler entered and also came forth, and it was closed as it was before, namely, the Holy Virgin Mary, from whom the King of Kings came forth, and the bonds of her virginity remained sealed as they were before.

[5]O Mary, you are more blessed than every female creature that God has created. I wish that I could have seen you, O Mary, when you gave birth to God, without change or illusion, even though we saw Him as He grew in years, in the way of every human being, and we were worthy to eat with Him and see all the wonders that He worked. I saw them with

[1] Maybe *Song of Solomon* 2:13-14. "Arise, my love, my fair one, and come away. O my dove".

[2] Maybe *Song of Solomon* 4:8. "You are beautiful, Come with me from Lebanon, my bride".

my own eyes, I Evodius, the least, who is speaking now. I and my elders the Apostles and the seventy-two Disciples. But even still, I wish I had been worthy to see Him when He was raised up on your knees, gazing at your face and laughing at you with His divine laughter. I wanted to see you, O undefiled lamb, holding the hand of Emmanuel, your Son, and talking with Him, saying, "Walk, walk, my Son", in the way that all little children are taught to walk. He, Jesus my Lord, would not take step on step with His little feet while walking, like all little children. I wanted to see you, O beautiful treasure, when He was looking at your face, as if saying to you, "Pick Me up, O My mother, because I am weary from walking." I wanted to see you, O beautiful dove, when He nursed in your arms.

6Truly you are blessed! You are many times blessed, O beautiful treasure that has been found, hidden in the field. To what shall I compare you, or what is equal to you in all the creation that God has created? If I compare you to heaven, truly, you are exalted above it, because He who created heaven and earth desired and dwelled in you for nine months. You are more exalted than the sun. You are more exalted than the moon. You are more exalted than the angels. You are more honored than the archangels. You are more exalted than the cherubim. You are more honored than the seraphim. O swift cloud, through which God was birthed! O golden jar, in which the manna is hidden! O new vessel, whose salt seasons our souls, which are insipid from sin! O holy ark, within which are the tablets of the covenant! O chosen lampstand of gold, whose lamp shines for those who dwell in the darkness and shadow of death! O honored bush whose fire did not burn the bonds of her virginity! Blessed are you, who is beautiful among women! O honored turtledove, which signals to us that summer is near, the season of our salvation!

7Where are you now, O ignorant Jew, the murderer of his own Lord? The one who does evil to those who do good to him, let him come here today and be ashamed of himself, hearing all these testimonies, which his own people have previously prophesied about this Virgin and her blessed birthing. For instance, one is, "Behold the virgin will conceive and bear a Son, and they will call His name 'Emmanuel', that is, God with us." Another is, "The queen stood at your right hand in a gilded garment, clothed with many colors." Another is, "Arise, you who are beautiful among women, because the king desired your beauty, because He is your lord," and, "He wanted your breasts more than wine". And another is, "I saw a sealed scroll in the hand of the angel, and no one could open it, except the victorious Lion from the tribe of Judah."

8Since you do not receive these testimonies, O defiled Jew, because you heard them often with your ears, and you touched with your hands the blind that the Son of the Holy Mother of God Mary made to see, the lame that He made to walk, and the dead that He raised, things to which your

very own hands bore witness when you took the stone from the mouth of the tomb with them, so that he came forth, living again—are you not, O ignorant one, the one who loosened the grave clothes that were wrapped around his body and the towel that was bound to his head—I am speaking of Lazarus—and you released him, and he went forth again, after he had been in the tomb for four days—then will not your children testify against you on the day of judgment, O ignorant Jew, since they took palm branches and went forth to meet Him, saying, "Hosanna! Blessed is He who comes in the name of the Lord"? Indeed, your children have confessed His divinity, but you have denied it.

[9]Was not I, Evodius the least, there when you invited Jesus, the son of the Virgin, to the wedding? We ourselves, the Disciples, and His mother were following Him, and you saw the miracle that took place. When they were lacking wine, His mother, the Holy Virgin, went and sat at the feet of her blessed Son, and she said to Him, "My Son, my Lord, and my God, they have no wine." And He turned His face, which poured forth with every joy upon her and said, "Woman, what do you want from Me? My hour has not yet come." She said to Him, "My Son, my beloved, this is the time for Your Holy Name to be glorified. They have summoned You as a man, O my Son. Reveal to them the glory of Your divinity. For everyone who comes to the marriage brings gifts according to their wealth and also according to the honor of the marriage. And You, O my blessed Son, favor them with the honor above every honor, that is, the honor of Your divinity. Reveal to them the glory of Your divinity, so that Your Holy Name will be glorified and all those who are at the marriage will believe in You, along with Your blessed Apostles, that You are truly the Son of God. Listen to me, I am Your virgin mother. Grant me this gift which is above every gift, that is, the honor of Your divinity." And when He heard these things, namely the one in whom are the storehouses of mercy, He said, "Let them fill the water jars with water." And they filled them to the rim. He caused the waters to change their nature. They became superior wine.

[10]Did you not see all these things that were done by Him, this Son of God, to whom this Holy Virgin gave birth? Why are you now ignorant, so as not to believe that it is in fact a holy birth in which the Virgin gave birth? Why did your tongue not dry up in your mouth when you said to Pilate with your tongue, which is worthy of being cut out, "It is through fornication that Mary gave birth to Christ"? Why do you not remember the voice of the archangel Gabriel, saying, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Because of this, the One to whom you will give birth is holy, and He will be called the Son of the Most High." Those who were given the Law have denied the lawgiver! Those who say, "We know the Law well," deny the One who has given them the Law and His commandments! Why have you not believed the shepherds who saw the birth star of the Son of the Virgin,

when she gave birth to the One who is consubstantial with the Father? Did not your own people see it? Why have you not asked them? Truly, those who were there will proclaim to you the truth concerning the voices of the angels singing hymns for the birth of the Son of God, crying out and saying, "Glory to God in the highest; May His peace be on the people who follow His will."

[11]O lawless one, why have you not imitated these Magi, pagans, and the worst sinners of the whole earth, these who saw the star in the east? They set out from their country and came to Judaea, and they worshipped the King, "O Son of God, the Almighty and also the Son of the Holy Virgin, Saint Mary!" They knew truly that the One to whom the Virgin Mary gave birth was divine, and they worshipped Him and gave Him frankincense as a King. They knew that He was a human being whose humanity had joined with His divinity, and they worshipped Him with myrrh as a human. Why have you not, O ignorant Jew, remembered these things that were attested to you concerning the birth of God the Word and believed in Him? But you have abandoned all these things and done evil, and you have turned from the way of truth. You cried out to Pilate, saying, "He is a man who has fashioned Himself God," and also, "He is the product of fornication."

[12]What is the repayment that you shall receive on that day of judgment for all the things that you have done? I say to you that the blame that will be put on you will not be worse for you than the punishments into which you will be cast with the severe sentence, "These enemies of mine, who did not want me to rule over them, bring them and slay them in My presence," and also, "Let the sinners return to hell, all the nations that forget God." O Jews, why have you denied your life and your inheritance and received a curse upon your head, not a blessing? But rightly He has spoken to you thus, "God is able to raise up sons to Abraham from these stones." But you will be cast into the outer darkness, where there will be weeping and gnashing of teeth.

[13]But let us abandon matters of this sort and return to the greatness of the Virgin, the Bearer of God, and tell you about the day of her honorable departure, so that the faithful will hear and praise God. And all the things that I will say, no one else who saw them has told me about them, but I saw them with my own eyes, and I touched them with my own hands. For the sight of eyes is more trustworthy than the hearing of ears.

[14]When the Apostles completed everything the Lord Jesus Christ had commanded them, they gathered together secretly, before each one would depart for the region that he was allotted and preach the Gospel of the Kingdom of Heaven. And they also cast lots for us, the lesser Disciples. The lot fell to me, Evodius, to continue journeying with my elder, Peter, the chief of the Apostles and the first ordained by the hands of God the Word and the Creator of all. When the lot of this region, that is, Rome,

fell to him, we prepared ourselves, each one for his region.

15But my elder, Peter the Apostle, said to the Apostles, "Let us all assemble together tomorrow and celebrate the Eucharist [communion] which our Lord taught to us." And we were gathered for the breaking of bread, all of us, the Apostles and the other Disciples. Mary, the mother of the Lord, was gathered with us along with Salome and the other women who followed the Lord Jesus Christ. We were trapped in a single place out of fear of the Jews, but we were full of joy. Behold, the Lord Jesus, the Life of us all stood in our midst and said to us, "Peace to you; let the peace which My Father has given to Me be with you." For that day was the 15th of January. And when the Apostles and the other lesser Disciples saw the Teacher, Jesus, they rejoiced greatly, and great happiness came upon us. We advanced to Him, one by one, first the Apostles, and then the lesser Disciples. Then we bowed down before Him and kissed His hands, His feet, and His chest. And the women who were with us did likewise. But Mary, His mother, came in a rush, and she advanced to Him and kissed Him.

16And when Jesus saw His Virgin Mother, He smiled at her with a spiritual smile and said to her, "You are more blessed, O My mother, than every creature that My Father has created. You are exalted above heaven, more esteemed than the earth, because God resided in your holy womb. Blessed are you, O beautiful dove, My bride without blemish. Arise and come beside Me, because My time has drawn near, when I will eat My bread with you and drink the sweet smelling wine in My garden, My holy Paradise. O My mother, if you spent nine months carrying Me in your holy womb, I too will carry you in My mercy. And if you nursed Me on knee and arm, I too will raise you upon a glorious throne to the right of Me and My good Father. If you wrapped Me in rags on the day that you gave birth to Me, and you put Me in a manger, and an ox and an donkey made shade for Me, I too will cover you with the wings of the seraphim. And if you kissed Me, and with your mouth and nourished Me with your virgin milk, I too will embrace you in the presence of My Father in heaven, and My Father will feed you with the bread of truth. O Mary, My mother, the time has come for you to come forth from the body in the way of all humanity, because there is no one upon the earth exempt from tasting death, including Me, the one whom you formed, so that I redeemed My form. Do not be distressed, O Mary My mother, that you are coming forth from the body. For you will leave this world behind you and go to the place of eternal gladness and joy."

17And the Savior turned to my elder Peter and the rest of the Apostles and said to them, "O my excellent brethren, these whom I have chosen from the whole world. When it is dawn, I will gather you together in My body and My blood, and I will give you My peace and that of My Father and that of the Holy Spirit. Prepare yourselves, because My Father will send a multitude of angels for Mary, My mother and the mother of you

all. And she will be taken up into heaven, to the place of rest that is in the eternal heaven."

18And when the Savior had said these things to us, the sun rose on the 16th of January. And the Savior gathered us together by His own hands, us and the women who were with us. Then He said to Peter, "Arise and go onto the altar, beside which I have now gathered you together, and bring Me the linen garments that I have brought from the heavens, which My Father has sent to you to bury My beloved mother in, since it is not possible for a garment of this world to be fitting for her body, because it was the dwelling place of His beloved Son."

19And our elder Peter went, and he brought the garments. The Savior went inside and spread them out with His own hands. And He said, "O My mother, arise and lie down in the midst of these garments, because the time has come for you to come forth from the body, and I will take you up to heaven, beside My Father." And then we all kissed her, and she wrapped herself in the garments that the Savior had spread out with His own hands, and she turned her face to the east. The Savior went outside, and we all followed Him, since it is not possible for death to come to a place where Life is. And while He sat for a little while, the Savior spoke with us of the mysteries of the heavens. And while we were still sitting, we heard the women inside, where the Virgin was lying, weeping and crying out greatly. And Salome and Joanna came to us and said to the Savior, "Our Lord and our God, Your mother and the mother of us all has died." Then the Savior arose immediately and went in to the place where she was lying, and He stretched forth over her and wept. Afterward, He kissed her precious mouth and said, "You are many times blessed, O My mother. Blessed are you who nursed Me, and blessed is your womb, which bore Me, and blessed is the womb of your mother, which also bore you. This is the day that the prophecy of my father David has been fulfilled. 'Virgins will be brought to the King behind her, in a garment that is gilded.'" [*Psalm* 45:14]

20And when the Savior had said these things, He took hold of His mother, the Holy Virgin, and with His own hands He prepared her for burial in the garments that He had spread out. He sat beside her for a long time. And my elder Peter and all the Apostles and also the women who were in our company all wept over the departure of the Holy Virgin Mary, the Mother of the Son of God. And the Savior said to the Apostles, "Why are you grieving when I, the joy of all creation, am with you?" The Apostles said to the Savior, "We are grieving because of the departure of the mother of us all, the Holy Mother of the Son of God, Mary, because she gave us consolation in everything. Can you postpone her death, until we all die?" The Savior said to the Apostles, "Is not everything possible for Me? But it is not possible that a person remain upon the earth forever, that she not taste death. Even I tasted death, and I rose from the dead and freed all those who have died in Adam."

21While the Savior was still saying these things to us, we heard the sound of great multitudes, like the sound of waterfalls, and we were afraid. The Savior said, "Do not be afraid. It is Mary, My mother, whom My good Father has sent to you, so that you will see her yet again, and she will comfort you in your grief." And while we were saying these things, behold, a great chariot of light came into our midst, with a multitude of angels surrounding it. A glorious and exalted throne was raised up on the chariot. The mother of us all was sitting on the throne, and she reached out over us, saying, "The peace of my Son be with you all." And when we advanced to her, we all kissed her, and also the women who were with us. She said to us, "Blessed are you, because you have become worthy of following my Son, the Son of the living God, the Savior of the entire world."

22Then our Teacher, Yeshua, said to us, "Raise My mother's body upon a bier and crown it well with palms and fragrant branches. And sing before it the hymn that I taught you when I rose from the dead until you reach the place where I will order you to stop."

And when the Savior had said these things, He got on the chariot with His virgin mother, and the angels of God sang hymns before Him until they reached heaven gloriously and honorably, while we were watching them. And we raised the body of His virgin mother upon a bier, and we sang psalms before her, there also being a crowd of Jews with us. When we reached the place that is called the Valley of Josaphat, outside Jerusalem, a multitude of angels came forth from heaven, and they seized the Virgin's body. The angels of light flew with her to the heights, singing hymns before her, while we watched until they were hidden in the air. And we returned to the house, glorifying God.

23And when we continued to be troubled in heart concerning her body, because it was hidden from us, Christ appeared to us again, with His Virgin Mother to His right. He said to us, "When you go forth into the world, preach the good news of the departure of My mother Mary. And regarding her body, My Father has ordered that it be placed beneath the fragrant tree of life[1], which is the resting place of His beloved Son."

24And as for me, Evodus, the Disciple of my elder Peter, the great Apostle, no one else told me these things, but I was there while all these things were happening. And the day of the departure of the mother of us all, the Holy Mother of the Son of God, Mary, is the 29th of January. Our Lord has commanded us to celebrate a feast every month in the name of the Virgin Mary, and especially on the 29th of January. Glory to the Father and the Son and the Holy Spirit forever and ever. Amen.

1 4th Ezra 2:12. Also known as 2nd Esdras.

THE STORY OF JOSEPH OF ARIMATHAEA

Evangelia Apocrypha, Tischendorf.

I, Joseph of Arimathaea, who begged the body of the Lord Jesus from Pilate, was imprisoned by the Jews on that account. These are the people who provoked their lawgiver Moses, and failing to recognize their God crucified His Son. Seven days before the passion of Christ, two condemned robbers were sent from Jericho to Pilate, whose crimes were these.

[2]The first, Gestas, used to strip and murder travelers, hang up women by the feet and cut off their breasts, and drink the blood of babes. He knew not God nor obeyed any law, but was violent from the beginning.

The other, Demas, was a Galilaean who kept an inn. He robbed the rich but did good to the poor, even burying them, like Tobit. He had committed robberies against the Jews, for he stole the Law itself at Jerusalem, and stripped the daughter of Caiaphas, who was a priestess of the sanctuary, and he even stole the mystic deposit of Solomon which had been deposited in the holy place.

[3]Jesus also was taken at evening three days before the passover. Caiaphas and the multitude of the Jews had no passover but were in great grief because of the robbery of the temple sanctuary by the thief. And they sent for Judas Iscariot who was Caiaphas' brother's son, and had been persuaded by the Jews to become a disciple of Jesus, not to follow His teachings, but to betray Him. They paid him a didrachm of gold daily. And as one of Jesus' Disciples named John says, he had been with Jesus for two years.

[4]Three days before Jesus was taken Judas said to the Jews, "Let us assemble a council and say that it was not the robber who took away the Law, but Jesus." Nicodemus, who had the keys of the sanctuary, said, "No, for He was a truthful man." But Sara, Caiaphas' daughter, cried out, "Jesus said in public, 'I can destroy the temple.'" All the Jews agreed and said, "We believe you. For they held her as a prophetess." So Jesus was taken.

II

[1]On Wednesday, at the ninth hour, they brought Him into Caiaphas' hall, and Annas and Caiaphas asked Him, "Why did You steal the Law?" He was silent. In the evening the multitude sought the daughter of Caiaphas, to burn her with fire, because the Law was stolen and they could not keep the passover. But she said, "Wait a little, my children, and let us destroy Jesus, and the Law will be found and the feast kept."

[2]Then Annas and Caiaphas secretly gave gold to Judas and said, "Say as you said before, that it was Jesus who stole the Law." Judas agreed, but said, "The people must not know that you have told me this. And you must let Jesus go, and I will persuade them." So they fraudulently let Jesus go.

[3]At dawn on Thursday [two days before the Passover] Judas went into the sanctuary and said to all the people, "What will you give me if I deliver to you the destroyer of the law and robber of the Prophets?" They said, "Thirty silver pieces." But they did not know that it was Jesus of whom he spoke, for many thought Him to be the Son of God. And Judas received the thirty pieces.

[4]At the fourth and fifth hours he went out and found Jesus walking in the street. Towards evening he obtained a guard of soldiers. As they went, Judas said, "Whomsoever I shall greet, take Him. It is He that stole the Law and the Prophets." He came to Jesus and greeted Him, saying, "Hail, Rabbi." Then they took Jesus to Caiaphas and examined Him asking, "Why did You do these things against us?" But Jesus did not answer. Nicodemus and I left the seat of the pestilent, and would not consent to perish in the council of sinners.

III

[1]They did many evil things to Jesus that night, and on the dawn of Friday delivered Him to Pilate. He was condemned and crucified with two robbers, Gestas on the left and Demas on the right.

[2]Gestas on the left cried out to Jesus, "See what evils I have worked on the earth! Had I known You were the King, I would have killed You too! Why call Yourself Son of God if You cannot help Yourself in the hour of need? Or how can You aid any other that prays? If You be the Christ, come down from the cross that I may believe You. Now I see You not as a man, but as a wild beast caught and perishing next to me."

Much more he spoke against Jesus, blaspheming and gnashing his teeth at Him, for he was caught in the snare of the evil one.

[3]But Demas, on the right, seeing the divine grace of Jesus, began to cry out, "I know who You are, Jesus Christ, that You are the Son of God! I see You, Christ, worshiped by ten thousand times ten thousand angels. Forgive my sins that I have committed. Make not the stars to enter into judgement with me, or the moon, when You judge all the world, for in the night did I work my evil plans. Stir not up the sun that now is darkened

for they sake to tell the evil of my heart. For I can give You no gift for the remission of my sins. Already death comes on me for my sins, but pardon belongs to You. Save me, Lord of all things, from the terrible judgement. Give no power to the enemy to swallow me up and inherit my soul, as his that hangs on the left. For I see how the evil one takes his soul rejoicing, and his flesh vanishes away. Neither command me to depart into the lot of the Jews, for I see Moses and the elders weeping sore, and the evil one exalting over them. Therefore before my spirit departs, command O Lord that my sins be blotted out, and remember me the sinner in Your kingdom when You sit on the great throne of the Most High and shall judge the twelve tribes of Israel. For You have prepared great punishment for Your world for Your sake.

[4]And when the thief had finished speaking, Jesus said to him, "Truly, truly, I say to you, Demas, that today you shall be with Me in paradise. But the sons of the kingdom, the children of Abraham, Isaac, and Jacob, and Moses shall be cast out into the outer darkness. There shall be weeping and gnashing of teeth. But you only will dwell in paradise until My second coming, when I shall judge those that have not confessed My name." And He said to the thief, "Go and say to the cherubim and the powers that turn about the flaming sword, that guard the garden since Adam the first created was in paradise and transgressed and kept not My commandments and I cast him out from there. But none of the former men shall see paradise until I come the second time to judge the quick and the dead. I, Jesus Christ the Son of God that came down from the heights of heaven, that proceeded out of the bosom of the invisible Father without separation, and came down into the world to be incarnate and to be nailed to the cross, that I might save Adam whom I formed. To My powers the archangels, that keep the doors of paradise, the servants of My Father. I command that he that is crucified with Me enter in, receive remission of his sins for My sake, and being clothed with an incorruptible body enter into paradise, that he dwell there where no man has been able to dwell."

And when this was said Jesus gave up the ghost on Friday at the ninth hour. And there was a darkness over all the land and a great earthquake, so that the sanctuary fell, from the top of the pinnacle of the temple.

IV

[1]And I, Joseph, begged for the body of Jesus and laid it in my new tomb. The body of Demas was not found and the body of Gestas appeared like that of a dragon. And the Jews imprisoned me on the evening of the sabbath.

[2]When it was evening on the first day of the week, at the fifth hour of the night, Jesus came to me with the thief on the right hand. There was great light. The house was raised up by the four corners and I went

forth and I perceived Jesus first. Then the thief brought a letter to Him, and as we journeyed to Galilee there was a great light and sweet fragrance came from the thief.

[3]Jesus sat down in a certain place and read the following, "The cherubim and the six-winged that are commanded by the Godhead to keep the garden of paradise make known to you this, by the hand of the robber that by Your dispensation was crucified with You: When we saw the mark of the nails on the robber that was crucified with You and the light of the letters of the Godhead, the fire was quenched, being unable to bear the light of the mark, and we were in great fear and crouched down. For we heard that the Maker of Heaven and earth and all creation had come to dwell in the lower parts of the earth, and with a great voice the ministers of hades said with us, 'Holy, Holy, Holy, is He that was in the highest in the beginning.' And the powers sent up a cry, saying, 'Lord, You have been manifested in heaven and upon the earth, giving joy to the ages of the world and saving Your own creation from death.'"

V

[1]And as I went with Jesus and the robber to Galilee, the form of Jesus was changed and He became wholly light, and angels ministered to Him and He conversed with them. I stayed with Him three days, and none of the Disciples were there.

[2]In the middle of the festival of unleavened bread His Disciple John came, and the robber disappeared. John asked who it was, but Jesus did not answer. John said, "Lord, I know that You have loved me from the beginning. Why do You not reveal this man to me?" Jesus said, "Do you seek to know hidden things? Do you lack understanding? Do you not perceive the fragrance of paradise filling this place? Do you not know who it was? The thief that was on the cross has become the heir of paradise. Truly, truly, I say to you, that it is his alone until the great Day of the Lord has come." John said, "Please allow me to be worthy to see him."

[3]Suddenly the thief appeared and John fell to the earth. For Demas was now like a mighty king, clad with the cross. And a voice of a multitude was heard, "We are appointed to serve you by Him that sent you until the great Day of the Lord."

After that both the thief and I, Joseph, vanished, and I was found in my own house, and I saw Jesus no more. All this I saw and have written, that all might believe in Jesus and no longer serve Moses' law, but believe in the signs and wonders of Christ, and by believing obtain eternal life and be found in the Kingdom of Heaven. For His is the glory, might, praise, and majesty, world without end. Amen.

JEWS USE SORCERY TO MOCK JESUS

JEWISH BIBLE ENDORSES NECROMANCY
Talmud, Gittin. 57. a.

ONKELOS the priest then went and raised Balaam from the grave through necromancy. He said to him, "Who is most important in that world where you are now?"

Balaam said to him, "The Jewish people."

Onkelos asked him, "Should I then attach myself to them here in this world?"

Balaam said to him, "You shall not seek their peace or their welfare all the days."

Onkelos said to him, "What is the punishment of that man, Balaam, in the next world?"

Balaam said to him, "He is cooked in boiling [male fluid], as he caused Israel to engage in licentious behavior with the daughters of Moab."

Onkelos then went and raised Jesus the Nazarene from the grave through necromancy. Onkelos said to Him, "Who is most important in that world where you are now?"

Jesus said to him, "The Jewish people."

Onkelos asked Him, "Should I then attach myself to them in this current world?"

Jesus said to him, "Their welfare you shall seek, their misfortune you shall not seek, for anyone who touches them is regarded as if he were touching the apple of His eye."

Onkelos said to Him, "What is the punishment of that Man, Jesus, in the next world?"

Jesus said to him, "He is punished with boiling excrement. As the master said, 'Anyone who mocks the words of the sages will be sentenced to boiling excrement.' And this was His sin, as He mocked the words of the sages."

The Gemara comments, "Come and see the difference between the sinners of Israel and the prophets of the nations of the world. As Balaam, who was a prophet, wished Israel harm, whereas Jesus the Nazarene, who was a Jewish sinner, sought their well-being."

Matthew, xv. 8,9.

"'These people honor me with their lips,
but their hearts are far from me.
[9]They worship me in vain;
their teachings are merely human rules.' [*Isaiah* 29:13]"

Matthew, vi. 22,23.

"The eye is the lamp of the body. If your eyes are healthy [generous], your whole body will be full of light. [23]But if your eyes are unhealthy [greedy], your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!"

Deuteronomy, xviii. 9-11.

When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. [10]Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, [11]or casts spells, or who is a medium or spiritist or who consults the dead.

THE MURATORIAN FRAGMENT

EARLY LIST OF APPROVED BOOKS, 2ND CENTURY

Das Muratorische Fragment, Hans Lietzmann.

AT which nevertheless he was present, and so he placed them in his Gospel. The third book of the Gospels is that according to *Luke*. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the Law, composed it in his own name, according to the general belief. Yet he himself had not seen the Lord in the flesh; and therefore, as he was able to ascertain events, so indeed he begins to tell the story from the birth of John.

The fourth of the Gospels is that of *John*, one of the Disciples. To his fellow Disciples and bishops, who had been urging him to write, he said, "Fast with me for three days, and what will be revealed to each one let us tell it to one another."

The same night it was revealed to Andrew, one of the Apostles, that John should write down all things in his own name while all of them should review it. And so, though various elements may be taught in the individual books of the Gospels, nevertheless this makes no difference to the faith of believers, since by the one sovereign Spirit all things have been declared in all the Gospels, concerning the nativity, concerning the passion, concerning the resurrection, concerning life with His Disciples, and concerning His twofold coming. The first in lowliness when He was despised, which has taken place, the second glorious in royal power, which is still in the future.[1] What marvel is it then, if John so consistently mentions these particular points also in his letters, saying about himself, "What we have seen with our eyes and heard with our ears and our hands have handled, these things we have written to you." For in this way he professes himself to be not only an eye-witness and hearer, but also a writer of all the marvelous deeds of the Lord, in their order.

Moreover, the *Acts* of all the Apostles were written in one book. For most excellent Theophilus Luke compiled the individual events that took place in his presence, as he plainly shows by omitting the martyrdom of Peter as well as the departure of Paul from the city of Rome when he

[1] The author claims the Second Coming of Christ has not happened yet.

journeyed to Spain.

As for the epistles of Paul, they themselves make clear to those desiring to understand, which ones they are, from what place, or for what reason they were sent. First of all, to the *Corinthians*, prohibiting their heretical schisms; next, to the *Galatians*, against circumcision; then to the *Romans* he wrote at length, explaining the order and plan of the Scriptures, and also that Christ is their principle and main theme. It is necessary for us to discuss these one by one, since the blessed Apostle Paul himself, following the example of his predecessor John, writes by name to only seven churches in the following sequence. To the *Corinthians* first, to the *Ephesians* second, to the *Philippians* third, to the *Colossians* fourth, to the *Galatians* fifth, to the *Thessalonians* sixth, to the *Romans* seventh. It is true that he writes once more to the *Corinthians* and to the *Thessalonians* for the sake of admonition, yet it is clearly recognizable that there is one Church spread throughout the whole extent of the earth. For John also in the *Apocalypse*[1], though he writes to seven churches, nevertheless speaks to all. Paul also wrote out of affection and love one letter to *Philemon*, one to *Titus*, and two to *Timothy*; and these are held sacred in the esteem of the catholic[2] Church for the regulation of ecclesiastical discipline.

There is currently also an epistle to the Laodiceans, and another to the Alexandrians, both forged in Paul's name to further the heresy of Marcion, and several others which cannot be received into the catholic Church, for it is not fitting that gall be mixed with honey.

Moreover, the epistle of *Jude* and two epistles bearing the name of *John* are counted and used in the catholic Church; and the book of *Wisdom*, written by the friends of Solomon in his honor.

We receive only the *Apocalypses of John and Peter*, though some of us are not willing that the latter be read in church.

Hermas wrote *The Shepherd* very recently, in our times, in the city of Rome, while bishop Pius, his brother, was occupying the episcopal chair of the church of the city of Rome. Therefore it should be read, but it cannot be read publicly to the people in church with the Prophets, whose number is complete, or with the Apostles, for it is after their time.

We accept nothing whatever of Arsinous or Valentinus or Miltiades, who also composed a new book of psalms for Marcion, together with Basilides, the asian founder of the Cataphrygians.

[1] *Apocalypse*[*s*]: *Revelation*[*s*]

[2] Catholic means universal [katholikos].

ORPHANS, WIDOWS, INTEREST, ABORTION

PUNISHMENTS FOR PEOPLE WHO DO NOT HELP ORPHANS AND WIDOWS, CHARGE INTEREST, AND COMMIT FORNICATION

Apocalypse of Peter, The Akhim Fragment.

AND in another place were gravel stones sharper than swords or any roasting spit, heated with fire, and men and women clad in filthy rags rolled on them in torment. And these were people that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

[31]And in another great lake full of foul liquids, blood, and boiling mire stood men and women up to their knees. And these were they that lent money and demanded usury upon usury [interest].

[32]And other men and women, being cast down from a great cliff, fell to the bottom, and again were taken back up on the rock, and were thrown down to the bottom with no rest from this torment. And these were they that defiled their bodies behaving as women. And the women that were with them were those that lay with one another as a man with a woman.

PETER DESCRIBES THE PUNISHMENTS FOR ABORTION

Apocalypse of Peter, Ethiopic Manuscript Fragment.

And near this flame shall be a pit, great and very deep, and into it flows from above all manner of torment, foulness, and discharge. And women are swallowed up in this liquid, up to their necks, and tormented with great pain. These are the women who have caused their children to be born untimely [aborted], and have corrupted the work of God who created these little ones. Over against them shall be another place where their children sit alive, and they cry to God. And flashes of lightning go forth from those children and pierce the eyes of them that for lust's sake have caused their destruction.

THE OXYRHYNCHUS SAYINGS OF JESUS

250 AD EGYPTIAN FRAGMENTS QUOTE JESUS
Oxyrhynchus Papyri, Fragment V.

FIRST, before he does wrong, he makes excuses for himself and falls into error. But take our heed or else you will also suffer these things with them. For not only among the living do evildoers among men receive retribution, but also the great punishment and torment of the next life.

And He took them with Him and led them to the cleansing place itself [holy place] and walked in the temple. And there came near a pharisee, a high priest, named Levi, and met them and said to the Savior, "Who has given You permission to walk in this holy place and to look upon these holy vessels, without first bathing Yourself, and without Your Disciples having washed their feet? But unclean as You are, You walked in this Temple, which is a clean place, where no man walks but they that have bathed themselves and changed their clothes, and You expect to look upon these holy vessels?"

And straightaway the Savior stood with His Disciples and answered him, "Are you then clean, who is here in the temple?" He said to the Savior, "I am clean, for I have bathed myself in the pool of David, and when I went down into it by one ladder, I came up by the other. And I have put on white and clean clothing, and then I entered, and have looked upon these holy vessels."

The Savior answered him and said, "Woe to you that cannot see, you are blind! You have bathed yourself in these waters, into which, night and day, dogs and pigs are washed. And after you wash yourself, you scrape your outer skin, which the harlots and flute girls[1] do. They oil themselves and bathe and scrub in that same water, and they make themselves beautiful to arouse desire in men, but inside they are filled with scorpions and are evil. But My Disciples and I, of whom you said are not washed, have been washed in living waters which came down from God out of Heaven. But woe to those that wash the outside, but within are unclean."

[1] Adulterous female profession

THE GENEALOGIES OF THE TWELVE APOSTLES

BISHOP DIONYSIUS ON THE TRIBES OF THE DISCIPLES

Contendings of the Apostles, E. A. Budge.

HERE followeth the work of Dionysius, Bishop of the country of the East, translated concerning the twelve Apostles, who were of the twelve tribes of Israel.

Simon, who was surnamed Peter, and Andrew his brother, were sons of the house of Reuben, and his mother's mother was of the house of Simon; Simon Peter's mother loved him greatly, and she named him Simon after the name of her paternal line, and because Andrew's paternal line loved him greatly they counted him among the family of his paternal line Reuben.

Zebedee was of the house of Levi and his wife was from the house of Judah, who bore to him two sons, named James and John. Now because Zebedee loved James greatly he counted him among the family of his paternal line Levi, and similarly, because the mother of John loved him greatly she counted him among the family of her paternal line Judah. And for this reason she brought him forth to Jesus, for she herself was of the house of Judah, and Christ also was of the house of Judah, according to the flesh. And they were surnamed "children of thunder", for they were of both the priestly house and of the royal house.

Philip was of the house of Zebulun. Bartholomew was of the house of Naphtali. Now his name was formerly John, but our Lord changed his name because of John the son of Zebedee, His beloved. Matthew was of the house of Issachar. Thomas was of the house of Asher. James, the son of Alphaeus, was of the house of Gad. Thaddaeus was of the house of Joseph. Simon, the son of Cleopas, who is the same as Nathaniel, was of the house of Benjamin. And Judas Iscariot was of the house of Dan. Dan sold his brother Joseph for twenty pieces of silver, and in like manner Judas sold our Lord for thirty pieces of silver.

Glory be to the Father, Who loved Jacob, and Who multiplied his seed upon the earth. Adoration be to the Son Who chose unto Himself twelve Apostles that they might dwell with Him in His kingdom. And thanksgiving to the Holy Spirit Who gave them knowledge and understanding to preach throughout the whole world concerning the Holy Trinity, One God, to Whom be glory, and majesty, and honor, forever and ever. Amen, and Amen.

ADAM'S PROPHECY, MISSING TEXTS NAMING HIS CHILDREN, AND SETH'S SON'S PYRAMIDS

Antiquities of the Jews, Josephus. 1. ii. 3.

NOW Adam was the first man and was made out of the earth. After Abel was slain, Cain fled away on account of his murder, was solicitous for posterity, and had a vehement desire of children. At this time he was two hundred and thirty years old, after which he lived another seven hundred years and then died. He had many other children, but Seth was particular. As for the rest it would be tedious to name them.

I will therefore only try to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man. As he was himself of an excellent character, so were his children who imitated his virtues. All of his children proved to be of good dispositions. They also inhabited the same country without infighting, and remained in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom, which is concerned with the heavenly bodies and their order.[1]

And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by a violent quantity of water, and at another time by the force of fire, they made two pillars. One of brick, and the other of stone. They inscribed their discoveries on them both. In case the pillar of brick was destroyed by the flood, the pillar of stone might remain, and show their discoveries to mankind. And also inform them that there was another pillar of brick built by them. Now this remains in the land of Siriad[2] to this day.

[1] Astronomy
[2] Egypt

THE STORY OF ENOCH

Jasher, ii. 37 - v. 1.

II

AND Mahlallel the son of Cainan lived sixty-five years and he had a son named Jared; and Jared lived sixty-two years and he had a son named Enoch.

III

[1]And Enoch lived sixty-five years and he had a son named Methuselah. Enoch walked with God after Methuselah's birth. He served the Lord and despised the evil ways of men. [2]And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding. He wisely retired from the sons of men, and kept himself secret from them for many days.

[3]After many years, while he was serving the Lord, and praying before Him in his house, an angel of the Lord called to Enoch from Heaven, and he said, "Here am I." [4]And the angel said, "Rise, go forth from your house and from the place where you hide yourself, and appear to the sons of men, so that you may teach them the way in which they should go and the work which they must accomplish to enter in the ways of God." [5]And Enoch rose up according to the Word of the Lord, and went forth from his house, from his place, and from the chamber in which he was concealed. He went to the sons of men and taught them the ways of the Lord. At that time he assembled the sons of men and taught them the instruction of the Lord. [6]He ordered it to be proclaimed in all places where the sons of men lived, saying, "Where is the man who wishes to know the ways of the Lord and good works? Let him come to Enoch."

[7]Then all the sons of men gathered before him, for all who desired this instruction went to Enoch, and Enoch reigned over the sons of men according to the Word of the Lord, and they came and bowed to him and they heard his word. [8]And the Spirit of God was upon Enoch, and he taught all his men the wisdom of God and His ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

[9]And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his

wisdom, and they bowed down to him, and they also asked Enoch to reign over them, to which he consented. [10]And they all gathered, one hundred and thirty kings and princes, and they made Enoch king over them all and they were all under his power and command. [11]Enoch taught them wisdom, knowledge, and the ways of the Lord. He made peace among them. Peace filled the earth during the life of Enoch.

[12]Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord. [13]And these are the generations of Enoch: his three sons Methuselah, Elisha, and Elimelech; and their sisters Melca and Nahmah. Methuselah lived eighty-seven years and then his wife gave birth to Lamech.

[14]And it was in the fifty-sixth year of the life of Lamech when Adam died. He was nine hundred and thirty years old at his death, and his two sons, with Enoch and his son Methuselah, buried him with great splendor, as at the burial of kings, in the cave which God had told him. [15]And in that place all the sons of men mourned greatly and wept on account of Adam. It has become a custom among the sons of men to this day.

[16]Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken. [17]During the year of Adam's death, which was the two hundred and forty-third year of Enoch's reign, Enoch resolved to separate himself from the sons of men and to live by himself in secret as at first in order to serve the Lord.

[18]And Enoch did so, but did not entirely hide himself from them, but kept away from the sons of men three days and then went to them for one day. [19]And during the three days that he was in his chamber, he prayed to God, and gave praise to the Lord his God. On the day on which he went and appeared to his subjects he taught them the ways of the Lord. All of them asked him about the Lord and he instructed them.

[20]Enoch continued this for many years. Then he began to conceal himself for six days, and appeared to his people on the seventh day. After that it became once a month, and then once a year, until all the kings, princes, and sons of men sought for him. They desired to see the face of Enoch, and to hear his word, but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated on him. No man could look at him, fearing he might be punished and die.

[21]And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, hoping that they might all speak to him at the time when he should come before them, and they did so. [22]And the day came when Enoch went forth and they all assembled and came to him. Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, "May the king live! May the king live!"

23And some time after, when the kings, princes, and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the Lord called to Enoch from heaven. Enoch was called up to heaven to reign over the sons of God, as he had reigned over the sons of men on the earth.

24When Enoch heard this he assembled all the inhabitants of the earth. He taught them wisdom and knowledge and gave them divine instructions. He said to them, "I have been required to ascend to heaven, I do not know the day of my going. 25Therefore I will teach you wisdom, knowledge, and will give you instruction before I leave you, teaching you how to act upon earth, giving you instruction on how to live."

26And he taught them wisdom and knowledge, and gave them instruction. He reproved them, and he placed before them commands and judgments to enact upon the earth. Enoch was a peacemaker among them and he taught them everlasting life. He dwelt with them for some time teaching them all these things. 27At that time the sons of men were with Enoch and Enoch was speaking to them. They lifted up their eyes and a great horse descended from heaven, and the horse paced in the air. 28And they told Enoch what they had seen, and Enoch said to them, "On my account does this horse descend upon the earth. The time has come for me to leave you and I shall not be seen by you anymore."

29The horse descended and stood before Enoch, and all the sons of men that were with Enoch saw him. 30Enoch then again ordered that it be proclaimed to all, "Where is the man who delights to know the ways of the Lord his God? Let him come today to Enoch before he is taken from us."

31All the sons of men assembled and came to Enoch that day. And all the kings of the earth with their princes and counselors stayed with Enoch that day. Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction. He ordered them to serve the Lord and walk in His ways all the days of their lives, and he continued to make peace among them.

32It was after this that he rose up and rode on the horse. He went forth and all the sons of men chased after him, about eight hundred thousand men. They went with him for one day's journey. 33On the second day Enoch told them, "Return home to your tents, why will you go? You may die." Some of them turned back from following him, and those that remained went with him for another six day's journey. Enoch said to them every day, "Return to your tents, or else you may die." But they were not willing to return, and they continued with him. 34And on the sixth day some of the men remained and clung to him, and they said to him, "We will follow you where you may go, as the Lord lives, death only shall separate us." 35And they urged so much to go with him that he ceased speaking to them. They continued following Enoch and would not return.

[36]When the kings returned they took a census, in order to know the number of remaining men that were still with Enoch. It was on the seventh day that Enoch ascended to heaven in a whirlwind, with horses and chariots of fire. [37]On the eighth day, all the kings that had returned searched for the men that were with Enoch, in that place which he ascended to heaven.

[38]All those kings went to the place and they found the earth there was filled with snow, and upon the snow were large stones of snow. One said to the other, "Come, let us break through the snow and see if the men that remained with Enoch are dead, and are now under the stones of snow." And they searched but could not find Enoch because he had risen to heaven.

IV

[1]The days in total that Enoch lived on the earth were three hundred and sixty-five years. [2]When Enoch had ascended to heaven, all the kings of the earth rose and took Methuselah, Enoch's son, anointed him, and ordered that he reign over them in the place of Enoch. [3]Methuselah acted uprightly in the sight of God as his elder Enoch had taught him, and during all his life he taught the sons of men wisdom, knowledge, and the fear of God. He did not turn from the good way, to the right or to the left.

[4]But in the latter days of Methuselah, the sons of men turned from the Lord. They corrupted the earth by robbing and plundering each other, and they rebelled against God. They transgressed and corrupted their ways, and would not listen to the voice of Methuselah, but rebelled against him.

[5]The Lord was exceedingly angry with them and the Lord continued to destroy the seed in those days, so that there was no sowing or reaping in the earth. [6]When they sowed the ground in order that they might obtain food for their sustenance, behold, thorns and thistles were produced which they did not sow.

[7]Still the sons of men did not turn from their evil ways. Their hands were still reached out to do evil in the sight of God and they provoked the Lord with their evil ways. The Lord was very angry and regretted making man. [8]He thought to destroy and annihilate them and He did so.

[9]In those days when Lamech, the son of Methuselah, was one hundred and sixty years old, Seth, the son of Adam, died. [10]All the days that Seth lived were nine hundred and twelve years. [11]And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elisha the son of Enoch his uncle, and she conceived.

[12]At that time the sons of men sowed the ground and very little food was produced, yet the sons of men did not turn from their evil ways. They trespassed and rebelled against God. [13]Lamech's wife conceived and gave birth to a son at that time, the beginning of the year.

14Methuselah named him Noah saying, "In his days the earth will be at rest and free from corruption." And Lamech, his elder, called him Menachem, saying, "This one shall comfort us in our works and our miserable toil in the dirt that God had cursed. 15And the child grew up and was weaned. He walked in the ways of his parent Methuselah, perfect and upright with God.

16And all the sons of men left from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters. They taught one another their evil practices and they continued sinning against the Lord. 17Every man made himself god, and they robbed and plundered every man. They plundered their own neighbors as well as their own relatives. They corrupted the earth and filled it with violence. 18Their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice. The sons of men took from the cattle of the earth, the beasts of the field, and the fowls of the air, and bred animals of one species with the other, in order to provoke the Lord. And God saw that the whole earth was corrupt, for all flesh had corrupted its ways on the earth, all men and all animals.

19And the Lord said, "I will blot out man who I created from the face of the earth, from man to the birds of the air, together with cattle and beasts that are in the field. For I regret that I made them." 20And all men who walked in the ways of the Lord died in those days, before the Lord brought the evil upon man which He had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men. 21And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

V

1It was in the eighty-fourth year of the life of Noah that Enosh[1] the son of Seth died. He was nine hundred and five years old at his death.

[1] Some texts state "Enoch the son of Seth died" but he was the son of Jared. One text has the "S" or "C" filled in with a pen. There are many obvious attempts to erase or discredit Enoch and Jesus. The late version of Jasher deletes the whole Enoch story. The Masoretic texts contain similar instances of academic dishonesty.

Sirach, xliv. 16.

Enoch pleased the Lord and was taken up into heaven. He became an inspiration for repentance for all time to come.

THE LORD SPEAKING TO MOSES ON MOUNT SINAI

Jubilees, iv. 15.

And in the second week of the tenth jubilee Mahalalel took Dinah as a wife, the daughter of Barakiel the daughter of his paternal uncle, and she gave birth to a son in the third week in the sixth year. He named him Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should judge and uphold righteousness on the earth.

16And in the eleventh jubilee Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his paternal uncle, in the fourth week of this jubilee, and she gave birth to a son in the fifth week, in the fourth year of the jubilee, and he was named Enoch. 17He was the first man born on earth to learn writing, knowledge, wisdom, and he wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18Enoch was the first to write a Testament and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the sabbaths of the years as we made them known to him. 19And what was and what will be, he saw in a vision of his sleep, as it would eventually happen to the children of men throughout their generations until the day of judgment. He saw and understood everything. He wrote his testimony and placed the testimony on the earth for all the children of men and for their generations to come.

20In the seventh week of the twelfth jubilee Enoch took to himself a wife named Edna, the daughter of Danel, the daughter of his paternal uncle. And in the sixth year in this week she gave birth to a son and his name was Methuselah. 21He was with the angels of God those six jubilees of years, and they showed him everything which is on the earth and in the heavens. They showed him the rule of the sun and he wrote down everything. 22And he testified to the Watchers, who had sinned with the daughters of men. For they had begun to unite themselves, so as to be defiled, with the daughters of men. Enoch testified against them all. 23Enoch was taken from among the children of men, and we gave him passage into the Garden of Eden in majesty and honor. Behold, there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men. 24And on account of this wickedness did God bring the waters of the flood upon all the land of Eden. He was

set there as a sign, for the purpose of testifying against all the children of men, that he should remember all the deeds of the generations until the day of condemnation.

[25]And he burnt the incense of the sanctuary, even the sweet spices that are acceptable before the Lord on the Mount. [26]For the Lord has four places on the earth: the Garden of Eden, the Mount of the East, the mountain on which you are today Mount Sinai, and Mount Zion which will be sanctified in the new creation for a sanctification of the earth. Through Mount Zion will the earth be sanctified from all its guilt and its uncleanness for all the generations of the world.

[27]And in the fourteenth jubilee Methuselah took to himself a wife named Edna, the daughter of Azrial, the daughter of his paternal uncle, and in the third week, in the first year of this week, he begat a son and called him Lamech. [28]And in the fifteenth jubilee, in the third week, Lamech took to himself a wife named Betenos, the daughter of Baraki'il, the daughter of his paternal uncle. And in this week she gave birth to a son named Noah, saying, "This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed."

[29]At the close of the nineteenth jubilee, in the seventh week in the sixth year, Adam died, and all his sons buried him in the land of his creation. He was the first to be buried in the earth. [30]And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge, "On the day that ye eat thereof ye shall die." For this reason he did not complete the years of this day; for he died during it.

[31]At the close of this jubilee Cain was killed after Adam in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgment. [32]For this reason it was ordained on the heavenly tablets, "With the instrument with which a man kills his neighbor, with the same shall he be killed. In the same manner that he wounded him, in like manner shall they deal with him."

HISTORY OF THE FOUR GOSPELS

THE FOUR HEADED BEAST OF EZEKIEL AND REVELATION
On Matthew, Jerome.

THE first of the Gospels is *Matthew*, the tax collector, who is also named Levi. He published a Gospel in Judea in the Hebrew language, mainly for the sake of the Jews who had believed in Jesus and who were by no means observing the shadow of the Law, since the truth of the Gospel had succeeded it.

Mark is the second Gospel. He was the interpreter for the Apostle Peter and later became the first bishop of the Alexandrian Church. Mark did not see the Lord and Savior[1], but he narrated the things which he had heard his master Peter preaching, focusing on the reliability of the events rather than their sequence.

The third is *Luke* the physician. He was a Syrian by birth from Antioch whose praise is in his Gospel. He was a disciple of the Apostle Paul and composed his book in the regions of Achaia and Boeotia, tracing out certain matters more deeply, and as he himself admits in the preface, describing things that had been heard rather than seen.

The last Gospel is *John* the Apostle and evangelist, whom Jesus loved very much. While reclining upon the Lord's breast, he drank in the purest springs of doctrines. He alone deserved to hear at the cross, "Behold your mother." When he was in Asia, even then the seeds of the heretics were already sprouting—of Cerinthus, of Ebion, and of the others who deny that Christ came in the flesh. John himself in his epistle calls them antichrists. And the Apostle Paul frequently smites them.

At that time John was compelled by nearly all the bishops of Asia and delegations from many Churches to write more deeply concerning the divinity of the Savior and to break through, so to speak, to the very Word of God, through a boldness that was not so much audacious as blessed. This is the source of the Church's historical tradition [Eusebius, *Ecclesiastical History.* Irenaeus, *Against Heresies*] that when he was compelled by the brothers to write, he answered that he would do so if a universal fast were proclaimed and everyone would pray to the Lord. When this had been carried out and he had been abundantly filled with revelation, he poured forth that heaven sent prologue, "In the beginning

[1] A Hippolytus fragment [*Codex Baroccian 206*] states Mark met Jesus.

was the Word and the Word was with God and the Word was God. He was in the beginning with God."

The book of *Ezekiel* also proves that these four *Gospels* had been predicted much earlier [*Ezekiel* 1:10, *Revelation* 4:7]. Its first vision is described as follows, "And in the midst there was a likeness of four animals. Their appearances were the face of a man and the face of a lion and the face of a calf and the face of a eagle." The first face of a man signifies *Matthew*, who began his narrative as though about a man, "The book of the generation of Jesus Christ the son of David, the son of Abraham." The second face signifies *Mark* in whom the voice of a lion roaring in the wilderness is heard, a voice of one shouting in the desert, "Prepare the way of the Lord, make His paths straight." The third is the face of a calf which prefigures that the evangelist *Luke* began with Zachariah the priest [*Luke* 1:5, *Leviticus* 3-4. allusion to priestly animal sacrifices]. The fourth face signifies *John* the evangelist who, having taken up eagle's wings [*Isaiah* 40:31] and hastening toward higher matters, discusses the Word of God.

The other things which follow in Ezekiel's vision promote the same sense. "Their legs were straight and their feet winged, and wherever the Spirit went, they too would go and not return. And their backs were full of eyes, and sparks and torches were moving back and forth in the middle, and there was a wheel in a wheel, and in each there were four faces."

This also explains the words found in the *Apocalypse of John*[1]. After the description of the twenty-four elders who worship the Lamb of God while holding the harps and bowls, it introduces lightning and thunder and the seven spirits moving back and forth and the sea of glass and the four living creatures full of eyes. Then it says, "The first living creature was like a lion and the second like a calf and the third like a man and the fourth was like a flying eagle." And a little bit later it says, "They were full of eyes and never ceased day and night from saying, 'Holy, holy, holy, Lord God Almighty, who was and who is and who is to come.'" By all of these things it is plainly shown that only the four Gospels ought to be received, and all the lamentations of the apocrypha should be sung by heretics, who, in fact, are dead rather than living members of the Church.

I am quite amazed, by dear Eusebius[2], that you would suddenly want me to give you this backpack full of food for your journey, as it were, now that you are just about to sail to Rome. You want me to explain *Matthew* briefly, to touch upon it lightly with a few words, yet to open up its wider meaning. If you had remembered my answer you would not have requested within a few days a matter that requires years.

[1] *Revelation of John*

[2] A different Eusebius than the Eusebius of Caesaraea who wrote *Ecclesiastical History*.

THE REASON THE LAW CAME IN PARTS

Ecclesiastical History, Eusebius. I. ii.

IT must now be demonstrated why this announcement [the Gospel] was not formerly made, long ago, to all men and all nations, as it is now. The life of men in the past was not capable of receiving the complete wisdom and virtue of the teaching of Christ. For at the beginning, after the first life in blessedness, the first man [Adam], despising the command of God, fell at once to this mortal and perishable life, and exchanged the former divine delights for this earth with its curse. After him those who filled all our world were manifestly much worse, with the exception of one or two. The wicked chose a brutal way of life, unworthy of the name.

They gave no thought to city or state, to art or knowledge. They did not even have a word for laws and decrees or virtue and philosophy, but they lived as nomads in the wilderness like savages and unbridled beings. They destroyed by their excess of self-chosen wickedness the natural reasonings, and the seed of thought and the gentleness in the human soul. They gave themselves up completely to all iniquity so that at times they corrupted one another, at other times they were cannibals. They ventured on conflicts with God and on the battles of the giants famous among all men. They thought to wall up the earth to heaven, and in the madness of a perverted mind prepared for war against the supreme God himself. While they were leading this life, God, the guardian of all, pursued them with floods and fires, as though they had been a wild forest scattered throughout the whole earth. He cut them off with perpetual famines and plagues, by wars and by thunderbolts from on high, as if He were restraining, by bitter chastisement, some terrible and grievous disease of their souls.

Then, indeed, when the great flood on evil had drawn close, overwhelming all men, like a terrible intoxication overshadowing and darkening the souls of almost all, the first begotten and first created Wisdom of God, the pre-existent Logos Himself, in His exceeding kindness appeared to His subjects, at one time by a vision of angels, at another time personally to one or two of the God fearing men of old, as the saving power of God, yet in no other form than human, for they could not receive Him otherwise. But when the seeds of true religion had been scattered by them among a multitude of men, and a whole nation,

sprung from the Hebrews, existed on earth, hanging tightly to true religion, He handed on to them, through the Prophet Moses, descriptions of a certain mysterious sabbath and of circumcision and instruction in other spiritual principles, but not unveiled initiation itself, for many of them had still been brought up in the old practices.

Their law became famous and spread among all men like a fragrant breeze. Beginning with them, the minds of most of the heathen were softened by the law givers and philosophers who arose everywhere. Savage and unbridled brutality was changed to meekness, so that deep peace, friendship, and mutual understanding flourished.

Then, at last, when all men, even the heathen throughout the world, were now ready for the benefits prepared for them beforehand, to receive the knowledge of the Father, then again that same divine and heavenly Logos of God, the Teacher of virtues, the Minister of the Father in all good things, appeared at the beginning of the Roman empire in the form of a Man.

He changed our nature by becoming man. His acts and sufferings were consistent with the prophecies which foretold that man and God shall live together to perform miracles, and to teach all gentiles the worship of the Father, and that the marvel of His birth and His new teaching and the wonder of His deeds will be made manifest together with the manner of His death and resurrection from the dead, and, above all, His divine restoration to Heaven.

Daniel the Prophet, in a moment of inspiration, saw by the Divine Spirit, His final sovereignty, and describes the vision of God in human words. "For I beheld," he said, "thrones were set and an Ancient of Days did sit. And His garment was white like snow and the hair of His head was like pure wool; His throne was a flame of fire, His wheels were flaming fire, a river of fire ran before Him and the judgement seat, and books were opened." And he goes on to say, "I beheld, and lo, the Son of Man coming with the clouds of Heaven, and He came to the Ancient of Days and was brought before Him. And to Him was given the sovereignty and honor and Kingdom, and all the people, tribes, and tongues shall serve Him. His power is an everlasting power, which shall not pass away, and His kingdom shall not be destroyed."

Clearly this would apply to the beginning with God, called "Son of Man" because of His ultimate incarnation. However, since we have collected in sacred writings the prophetic utterances concerning our Savior Jesus Christ, and in others have given a fuller demonstration of our statements concerning Him, we will rest content in the present work with what has now been said.

TESTAMENT OF ADAM

ADAM FORETELLS THE COMING OF CHRIST

The Book Of The Cave Of Treasures, E. A. Budge.

NOW therefore know all this, listen to my word, and understand that the Word of God the Most High, will come down upon the earth, even as He told me at the moment when He thrust me out from the Garden of Paradise. For He told me that His Word in later days should become Man from a woman who was a virgin whose name was Mary, and should hide in her, and put on flesh, and be born like a man with great power, and skill and knowledge. No one shall know Him except Himself and him to whom He manifests Himself. And God said that He will go about with people on the earth, and grow in days and years, and He will perform signs and wonders openly, and He will walk on the sea like it is dry land, and He will rebuke the sea and the winds openly, and they will be subject to Him. And God said that He will cry out to the waves of the sea and they will obey Him quickly. And that He will make the blind see, cleanse the lepers, make the deaf hear, and the mute talk. And He will raise up the paralyzed, make the lame to walk, and He will turn many away from sin to the knowledge of God, and He will drive out the impure spirits from men.

And besides these things God spoke to me, saying, "Do not be sad, O Adam, for you wished to become a god and transgressed my command. Behold, I will establish you, not at this present time, but after a few days." And again He spoke to me, saying, "I am God Who made you to go forth from the garden of joy into the earth, which shall shoot forth thorns and brambles, and you shall dwell there. You will bend your back and make your knees break in old age, and I will make your flesh food for the worms. And after five and half days[1] I will have compassion upon you, and show you mercy in the abundance of My compassion and My mercy. And I will come down into your house, and I will dwell in your flesh, and for your sake I will be pleased to be born like an ordinary child. And for your sake I will be pleased to walk in the market place. And for your sake I will be pleased to fast forty days. And for your sake I will be

[1] 5,500 years. This may be the Scripture the scribes are referring to in the *Acta Pilati*.

pleased to accept baptism. And for your sake I will be pleased to endure suffering. And for your sake I will be pleased to hang on the wood of the cross. All these things will I do for your sake, O Adam."

To Him be praise, and majesty, and dominion, and glory, and worship, and hymns, with His Father and the Holy Spirit from this time forward and forever and ever. Amen.

Furthermore, you must know, O my son, Seth, behold a flood shall come and shall wash the whole earth because of the children of Kayal [Cain], the murderer, who slew his brother in jealousy because of his sister Lud. And after the flood and many weeks, the latter days shall come, and everything shall be completed, and His time shall come and fire shall consume everything which is found before God. The earth shall be sanctified, and the Lord of Lords shall walk about on it."

And Seth wrote down this commandment, and sealed it with his seal, and with the seal of his father Adam, which he took from the Garden of Paradise, and with the seal of Eve his mother.

EVE SPEAKING TO HER CHILDREN AFTER ADAM'S DEATH

Life of Adam and Eve, xlix. 3. - l. l, 2.

On account of your transgression our Lord will bring upon your race the anger of His judgement, first by water, the second time by fire. By these two will the Lord judge the whole human race. But hear me, my children. Make yourselves tablets of stone and others of clay, and write on them, everything about my life and your elders that you have heard and seen from us. If by water the Lord judges our race, the tablets of clay will be dissolved and the tablets of stone will remain, but if by fire, the tablets of stone will be broken up and the tablets of clay will be baked hard.

THE DAY OF THE LORD

2 Peter, iii. 1 - 18.

Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking. [2]I want you to recall the words spoken in the past by the holy Prophets and the command given by our Lord and Savior through your Apostles.

[3]Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. [4]They will say, “Where is this ‘coming’ He promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.” [5]But they deliberately forget that long ago by God’s Word the heavens came into being and the earth was formed out of water and by water. [6]By these waters also the world of that time was flooded and destroyed. [7]By the same Word [prophecy] the present heavens and earth are reserved for

fire, being kept for the day of judgment and destruction of the ungodly.

8But do not forget this one thing, dear friends, "With the Lord a day is like a thousand years, and a thousand years are like a day." 9The Lord is not slow in keeping His promise, as some understand slowness. Instead He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

10But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.

11Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives 12as you look forward to the Day of God[1] and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. 13But in keeping with His promise we are looking forward to a new heaven and a new earth, where righteousness dwells.

14So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with Him. 15Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. 16He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

17Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position. 18But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Amen.

1 "The Day of the Lord" may be a more appropriate translation.

AGE CALCULATION METHODS CHANGED

HOW AGES DIFFERED IN THE OLD TESTAMENT

Antiquities of the Jews, Josephus. I. iii. 4. 87, 88.

NOW Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people. Noah, who was born to Lamech when he was one hundred and eighty-two years old, retained the government for nine hundred and fifty years.

88These years, collected together, make up the sum before set down; but let no one inquire into the deaths of these men, for they extended their lives along together with their children and grandchildren; but let him have regard to their births only.

Genesis, vi. 3.

Then the Lord said, "My Spirit will not contend with humans forever, for they are corrupt; their days will be a hundred and twenty years[1]."

[1] Genesis 6:3 is likely stating that the flood will wipe out humans in one hundred and twenty years counting down from this point in time. Modern theologians have interpreted this verse to mean humans can only live for one hundred and twenty years. This interpretation may be in error.

THE EVANGELISM LETTERS OF KING ABGAR

EUSEBIUS INTRODUCES THE LETTERS
Ecclesiastical History, Eusebius. I. xiii.

THE divinity of our Lord and Savior Jesus Christ became famous among all men because of the wonder working power, and led to Him myriads, even of those who in foreign lands were far remote from Judaea, in the hope of healing from diseases and from all kinds of sufferings. In this way King Abgar, the celebrated monarch of the nations beyond the Euphrates, perishing from terrible suffering in his body, beyond human power to heal, when he heard much of the name of Jesus and of the miracles attested unanimously by all men, became His suppliant and sent to Him by the bearer of a letter, asking to find relief from his disease. Jesus did not give heed to his request at the time, yet promised him a letter of his own, promising to send one of His Disciples for the cure of his disease, and for the salvation alike for himself and of all his relations. Nor were the terms of His promise long in being fulfilled.

After His resurrection from the dead and return into heaven, Thomas, one of the twelve Apostles, was divinely moved to send to Edessa Thaddeus, who was himself reckoned among the number of the Seventy Disciples, as herald and evangelist of Christ's teachings, and through him all the terms of our Savior's promise received fulfilment. There is also documentary evidence of these things taken from the archives at Edessa which was at that time a capital city.

JESUS SENDS OUT THE SEVENTY-TWO
Luke. x. i, ii, ix, xvii.

1After this the Lord appointed seventy-two [seventy] others and sent them two by two ahead of Him to every town and place where He was about to go. 2He told them, "When you enter a town and are welcomed, 9heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’"

17The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”

KING ABGAR'S LETTERS
History of the Armenians, Moses of Xoren.

XXV. THE QUARREL BETWEEN HEROD AND ARSHAM, AND THE INVOLUNTARY SUBMISSION OF ARSHAM

After this there occurred a dissension between Herod, king of Judaea, and our king Arsham. Herod, after many valiant deeds, devoted himself to works of philanthropy, constructing many buildings in many cities from Rome to Damascus. He asked Arsham for a multitude of unskilled workers to fill in the public squares of Antioch in Syria, which were impassable and impracticable because of the mud and mire.[1] But Arsham refused and gathered his army to oppose Herod. Through messengers he sent word to the emperor in Rome not to place him under the authority of Herod. But the emperor not only did not free Arsham from Herod's authority, but he also entrusted to the latter all Anatolia.

At that time Herod, having taken into his service troops Galatia and Pontus, established as king of Anatolia under his own authority the relative of his son Alexander, who on his paternal side was descended from Timon and on his mother's side from the Median royal line from the seed of Darius Vshtashpean. When Arsham saw this he paid homage to Herod as sovereign lord and gave him the workers he had requested. With their help he filled in the public squares of Antioch over a length of twenty stadia, and he paved them with white marble paving stones so that the torrents might be more easily directed over the pavement to avoid damage to the city. Arsham died after ruling for twenty years.

XXVI. THE REIGN OF ABGAR, ARMENIA BECOMES ENTIRELY TRIBUTARY TO THE ROMANS, THE WAR WITH HEROD'S ARMY AND THE MURDER OF HIS NEPHEW JOSEPH

Abgar, son of Arsham, came to the throne in the twentieth year of Arshavir, king of Persia. This Abgar was called "noble man" because of his great kindness and wisdom and, later, for his years. And since the Greeks and Syrians could not pronounce his name, they called him Abgarus. In the second year of his reign all the regions of Armenia became entirely tributary to the Romans. For a command went out from Augustus Caesar, as is said in Luke's gospel [*Luke* 2:1], that a census should be made throughout the universe. Therefore Roman agents were also sent to Armenia, bringing the image of Augustus Caesar, which they set up in every temple. At that time was born our Savior Jesus Christ, the Son of God.

In those same days there took place a quarrel between Abgar and

[1] Josephus. *Wars*, I, 21. *Antiquities*, XV 8-11.

Herod, for Herod commanded his own image to be set up near to the emperor's in the temples of Armenia. Since Abgar did not accept this, Herod sought a pretext for war against him. He sent an army of Thracians and Germans on a foray for plunder into Persia and commanded them to cross Abgar's land. But Abgar did not submit to this and opposed them, saying that it was the emperor's command that this army should cross into Persia through the desert. Herod became angered at this, but he was unable to do anything in person since he had to endure all sorts of pain—on account of his presumption against Christ, worms grew inside him, as Josephus narrates. He sent his nephew Joseph to whom he had given his sister, who had previously been the wife of his brother P'erur. He took a great army, marched to Mesopotamia, and met Abgar in the province of Bugnan where he was encamped. In the battle he was killed and his army fled. Immediately thereafter Herod also died, and Augustus made his son Archelaus Ethnarch of the Jews.

XXVII. THE BUILDING OF THE CITY OF EDESSA AND A BRIEF MENTION OF THE FAMILY OF OUR ILLUMINATOR

Not many days later Augustus died, and in his stead Tiberius became emperor of the Romans. Germanicus became caesar and led in triumph the princes of Arshavir and Abgar who had been sent to Rome because of the war in which they had killed Herod's nephew. At this Abgar became embittered, planned revolt, and prepared for war. Then he built a city on the site of the Armenian army's encampment, where earlier they had protected the Euphrates from Cassius; it was called Edessa. And he transferred there his palace, which had been at Nisibus and all his idols, books of the temple school, and also the royal archives.

After this Arshavir died, and his son Artashes ruled over the Persians. Now although it is not in the chronological order of our history or in the order that we have adopted for our account, yet because it was the descendants of king Arshavir and the family of his son Artashes who were the cause of the conversion of our Armenian nation, for the sake of honoring these men we shall set them in this book next to Artashes, so that those who read may understand that they are of the same family as that hero. And that later we shall indicate the time of the arrival of their elders in Armenia, that is the Kareneank and Sureneank from whom are descended Saint Gregory and the Kamsarakank, when in the course of our narrative we reach the period of the king who received them.

But Abgar's plan to revolt did not succeed, for a quarrel arose among his kinsmen of the Persian kingdom. Gathering an army, he marched there to reconcile them and end the conflict.

XXVIII. CONCERNING ABGAR'S GOING TO THE EAST AND MAKING ARTASHES KING OF PERSIA, HOW HE BROUGHT ORDER TO HIS BROTHERS, FROM WHOM ARE DESCENDED OUR ILLUMINATOR AND HIS KIN

When Abgar went to the east he found Artashes, the son of Arshavir, reigning over the Persians and his brothers opposing him; for he planned to rule over them through his successors and they would not accept this. So when Artashes had applied pressure to them and had cast the fear of death upon them, there were many dissensions and discords among the troops and their other kin. For king Arshavir had had three sons and a daughter: the first was this same king Artashes himself, the second was Karen, and the third Suren, and their sister, who was called Koshm, was the wife of the general of all the Aryans who had been appointed by her father.

But Abgar persuaded them to make peace and established the following conditions on them all. Artashes would reign with his descendants, as he had planned; his brothers would be called Pahlav from the name of their city and great and fertile land, so that they would be more honorable and take precedence over all other Persian nobility, as being truly offspring of kings. He also established pacts and oaths between them that if the line of Artashes should become extinct on the male side, they his brothers would succeed the throne. And outside his reigning line he distinguished them as three lines with the following titles: Karen Pahlav, Suren Pahlav, and their sister, Aspahapet Pahlav, taking this name from the principality of her husband.

They say that Saint Gregory was descended from the line of Suren Pahlav and the Kamsarakan from the Karen Pahlav. But we shall narrate the circumstances of their arrival in its place and merely mention them now next to Artashes, so that you may know that this great family is indeed the blood of Valarshak, that is, the line of Arshak the Great, brother of Valarshak.

Having made these arrangements and taking the text of the covenant with him, Abgar returned, not in good health but afflicted by terrible pains.[1]

XXIX. ABGAR'S RETURN FROM THE EAST; HE GIVES HELP TO ARETAS IN THE STRUGGLE AGAINST THE TETRARCH HEROD

When Abgar returned from the east, he heard that the Romans had suspicions concerning him to the effect that he had gone to the East to seek an army. Therefore he wrote to the Roman procurators the reasons for his going to Persia and at the same time had brought to them the text

[1] That is, the pains for which he was to seek healing from Jesus.

of the covenant between Artashes and his brothers. But they did not believe him because enemies were caluminating him: Pilate, Tetrarch Herod, the Lysanias, and Philip. So Abgar went to his city Edessa and joined forces with Aretas, king of Petra, giving him support through Khosran, an Artsruni, for the struggle against Herod. For Herod had first taken king Aretas daughter to wife; having then dishonored and rejected her, he abducted Herodias from her husband in his lifetime. For this he was repeatedly blamed by John the Baptist, and therefore he put John the Baptist to death. And there was war between him and Aretas over his daughter's repudiation, in which Herod's army was severely beaten and destroyed with the help of the brave Armenians, as by divine providence to avenge the death of John the Baptist.[1]

XXL. ABGAR SENDS THE NOBLES TO MARINUS, WHEN THEY SAW OUR SAVIOR CHRIST, WHICH PROVED THE BEGINNING OF ABGAR'S CONVERSION

At that time the emperor appointed to the chiliarchate over Phoenicia and Palestine, Syria, and Mesopotamia Marinus, son of Storgius.[2] To him he sent two of his notables Mar Ihab, Bdeashkh of Aldznik, and Shamshagram, prince of the Apahuni family, and also Anan his confidant, to the city of Bet-Kubin to inform him of the reason for Abgar's going to the East, to show the text of the covenant between Artashes and his brothers, and to enroll his help. When they arrived they found him in Eleutheropolis. He received them with joy and honor, and replied to Abgar, "Have no fear of the emperor on this account, provided that you take care to pay the tribute in full."

On their return they went to Jerusalem to see our Savior Christ on account of the report of His miracles. They saw Him in person and informed Abgar. Abgar was astonished and truly believed in Him as the Son of God, saying, "These wonders are not a man's but God's. For there is no man who can raise the dead but only God." And because his body was wracked by fearful pains that he had contracted in Persia seven years before and no man had been able to cure him, he had a letter of supplication taken to Him, asking Him to come and cure him of his pains, It ran as follows:

XXLI. ABGAR'S LETTER TO THE SAVIOR

"Abgar, son of Arsham, prince of the land, to Jesus, Savior and benefactor, who was revealed in the land of Jerusalem, greeting.

"I have heard about you and about the healing that was accomplished

[1] Eusebius, *Ecclesiastical History*. I, 10 [Armenian version].

[2] These four names are from Luke 3:1.

through You without medicines or drugs. For, as is said, You cause the blind to see and the lame to walk, You purify the lepers, You cast out evil spirits, You cure whoever has been afflicted by long illnesses, and You even raise the dead. And when I heard all this about You I decided one of two things: either You are God who has descended from heaven and work these things, or You are the Son of God and do them. So therefore I have written to You to ask You to take the trouble and come to me and heal this affliction of mine. I have also heard that the Jews murmur against You and wish to harm You. But I have a small and pleasant city, and it is sufficient for us both."

They took this letter and met Him [Jesus] in Jerusalem. To this bears witness the saying of the gospel, "There were some of the Gentiles who had come to Him: therefore those who heard did not dare tell Jesus but they told Philip and Andrew, and they told Jesus" [*John* 12:20-22]. But our Savior Himself did not accept Abgar's invitation at that time but honored him with a letter, which ran as follows:

XXLII. THE REPLY TO ABGAR'S LETTER, WHICH THOMAS THE APOSTLE WROTE AT THE COMMAND OF THE SAVIOR

"Blessed is he who believes in Me without having seen Me. For thus it is written concerning Me, 'Those who see Me will not believe in Me, and those who do not see Me will believe and live.' Now as for your writing to Me that I should come to you, I must fulfill here everything for which I was sent. And when I have completed this, I shall ascend to Him who sent Me. When I have ascended I shall send one of My Disciples to cure your pains and grant life to you and those with you."[1]

Anan, Abar's messenger, brought his letter with the Savior's portrait from life, which has remained in the city of Edessa up to the present day.

XXLIII. THE PREACHING IN EDESSA OF THE APOSTLE THADDAEUS AND THE COPIES OF THE FIVE LETTERS

After the ascension of our Savior, Thomas the Apostle, one of the twelve, sent one of the seventy, Thaddaeus, to the city of Edessa to cure Abgar and to preach the Gospel according to the Lord's saying. When he arrived he entered the house of Tobias, the Jewish prince who, they say, was of the Bagratuni family. He had fled from Arsham and had not renounced the Jewish faith with his other kinsmen but lived under the same law until his conversion to Christ. And the report about him [Thaddaeus] went out throughout the whole city. When Abgar heard it he said, "This is he concerning whom Jesus wrote." And he immediately summoned him. And it happened that when Thaddaeus entered, a

[1] *Isaiah* 6:9, *John* 20:29.

marvelous vision appeared to Abgar on Thaddaeus' face, and rising from his throne he fell on his face and worshiped him. All the princes who were standing around him were astonished, for they had not perceived the vision. Abgar said to him, "Are you truly the Disciple of the blessed Jesus whom He said He would send to me here, and are you able to cure my pains?" Thaddaeus replied to him, "If you believe in Christ Jesus the Son of God, the requests of your heart will be granted." Abgar said to him, "I have believed in Him and in His Father. For that reason I wished to take my army and go to slaughter the Jews who crucified Him, had I not been prevented because of the Roman empire."

Beginning with these words Thaddaeus preached the Gospel to him and his city. And placing his hand on him he cured him and also the gout of Abdiu, a noble of the city and the most honorable man in all the royal court. Similarly he healed all the sick and afflicted in the city. And they all believed. Abgar himself and the whole city were baptized. They closed the doors of the temples of the idols, and they hid the images that were on the altars and columns by covering them with reeds. And he did not bring anyone by force to the faith, but day by day they increased the number of the faithful.

The Apostle Thaddaeus baptized a certain tiara maker and silk worker called Adde [*The Doctrine of Addai*], ordained him as bishop over Edessa, and left him in his stead with the king. He himself, receiving an edict from Abgar that all should listen to the Gospel of Christ, went to Sanatruk, Abgar's nephew, whom he had set over our land and army. Then Abgar was emboldened to write a letter to the Emperor Tiberius in the following terms:

ABGAR'S LETTER TO TIBERIUS

"Abgar, king of Armenia, to my lord Tiberius, emperor of the Romans, greetings.

"Although I know that nothing is hidden from your majesty, yet as your friend I am informing you even more precisely in writing. For the Jews who live in the provinces of Palestine gathered together and crucified Christ without His committing any transgressions and despite the tremendous benefits that He had worked among them, signs and wonders, even on occasion raising the dead. Know that these miracles are not a mere man's but God's. For at the time when they crucified Him, the sun was darkened and the earth moved and was shaken. He Himself after three days rose from the dead and appeared to many. And now in every place His name accomplishes great miracles through His Disciples. He indicated that to me myself clearly. So consequently your majesty knows whatever is right to command concerning the people of the Jews who have done this, and that you should write throughout the whole universe that they should worship Christ as the true God. Be

well."

THE REPLY TO ABGAR'S LETTER FROM TIBERIUS

"Tiberius, emperor of the Romans, to Abgar king of Armenia, greetings.

"Your friendly letter has been read before me, for which please accept my thanks. Although we had previously heard of this from many people, Pilate informed us accurately about His miracles and that after His resurrection from the dead many were persuaded that He was God. Therefore I also wished to do what you planned. But because the Romans have a custom not to recognize a god by the emperor's command alone until he has been examined and investigated by the senate, therefore I revealed this affair to the senate. But the senate rejected it because the matter had not been previously investigated by it. But we commanded everyone to whom Jesus seemed pleasing that they should accept Him among the gods. And we threatened with death those who spoke evil of the Christians. And as for the people of the Jews who presumed to crucify Him, of whom I hear that He was worthy neither of the cross nor of death but rather of honor and worship, when I have a respite from the war with the Spaniards who revolted against me, I shall examine the matter and inflict on them their just deserts."

AGAIN ABGAR WRITES A LETTER TO TIBERIUS

"Abgar, king of Armenia, to my friend Tiberius, emperor of the Romans, greetings.

"I have seen the letter written by your worthy majesty and I have rejoiced at your considered command. And if you will not be angry at me, the action of your senate is most ridiculous. For according to them it is by the scrutiny of men that divinity is conferred. So, consequently, if God does not please men, He cannot be God; and on this reasoning it is right for men to pardon God. But may it please you, my lord, to send someone else to Jerusalem in place of Pilate, so that the latter may be removed with ignominy from the authority to which you appointed him because he did the will of the Jews and crucified Christ unjustly without your permission. I desire your health."

Abgar wrote this and placed a copy of the letter in this archive, as he had done with others. He also wrote to the young Nerseh, king of Assyria, in Babylon.

LETTER OF ABGAR TO NERSEH

"Abgar king of Armenia to my son Nerseh, greetings.

"I have seen your letter of greeting and have loosed Peroz from bonds

and have forgiven him his fault. And if it is your wish you may appoint him to the governship of Nineveh, as you wish. But as for your writing to me, 'Send me that doctor who works miracles and preaches another god superior to fire and water so that I may see and hear Him.' He was not a doctor with human skill but a Disciple of the Son of God, creator of fire and water. And he has been sent to Armenia, having drawn that lot.

But one of his principal companions, Simon by name, has been sent to Persia. If you seek him out you will be able to hear him, as may also your parent Artashes. And he will cure all illnesses and show you the path of life."

Furthermore he also wrote to Artashes, king of Persia, as follows:

ABGAR'S LETTER TO ARTASHES

"Abgar, king of Armenia, to my brother Artashes, king of Persia, greetings.

"I know that by now you have heard about Jesus Christ, the Son of God, whom the Jews crucified, who rose from the dead, and sent His Disciples throughout the whole world to teach everywhere. And one of His principal Disciples, Simon by name, is in the confines of your empire. Now if you seek him out and find him, he will heal all the ailments and illnesses among you and show you the path of life. You should believe his words, you and your brothers and all who willingly obey you. For it is pleasing to me that you who are my kin in the flesh should also be my dear relatives in the spirit."

And before he had received replies to these letters Abgar died, having reigned for thirty-eight years.

XXLIV. CONCERNING THE MARTYRDOM OF OUR APOSTLES

After the death of Abgar the Armenian kingdom was divided into two, for his son Ananun was crowned to reign in Edessa and his nephew Sanatruk in Armenia. Whatever occurred in their time has been previously described by others: the coming of the Apostle Thaddaeus to Armenia, the conversion of Sanatruk, his apostasy for fear of the Armenian princes, the martyrdom of the Apostle and those with him in the province of Shavarshan, which is now called Artaz [district in southeastern Armenia], the opening and closing of the rock and its receiving of the Apostle's body, and its removal by His Disciples and burial in the plain, the martyrdom of the king's daughter Sandukht near the road, the revelation there of the relics of the two Saints and their translation to the Rocky Place [site of the church dedicated to Saint Gregory at Valarshapat]. All this, as we have said, others have related before us, so we did not consider it at all important to repeat it in detail. Likewise, whatever concerns the death of Adde, the Disciple of the

Apostle, in Edessa at the hands of Abgar's son has been described by others before us [*Doctrine of Addai*].

When the latter came to the throne after Abgar's death, he did not inherit Abgar's virtue, but he opened the temples of the idols and adhered to the pagan cult. He sent to Adde that he should make for him a tiara of silk embroidered with gold, as he previously used to make for Abgar. And he received in reply, "My hands will not make a tiara for an unworthy head that does not worship Christ the living God." He immediately ordered one of his soldiers to cut off his feet with a sword. When the soldier came and saw him sitting on his chair of instruction, he drew his sword and cut off his legs. Straightaway he gave up the spirit. We have recorded this very briefly as it has been related by others before.

The Apostle Bartholomew also drew Armenia as his lot. He was martyred among us in the city of Arebanus.[1] But as for Simon, who drew Persia as his lot, I can say nothing for certain about what he did or where he was martyred. It is narrated by some that a certain Apostle Simon was martyred in Verios'or; but whether this is true, and what was the reason for his coming there, I do not know. But I have merely noted this so that you may know that I have spared no efforts in telling you everything that is appropriate.

XXLV. CONCERNING THE REIGN OF SANATRUK, THE MURDER OF ABGAR'S CHILDREN, AND CONCERNING QUEEN HELEN

When Sanatruk came to the throne, he gathered an army under the command of his tutors, the valiant Bagratunik and Artsrunik, to descend and wage war against Abgar's sons so that he might rule over the whole kingdom. While he was occupied with this, by divine province the murder of Adde by Abgar's son was avenged. For he had a marble pillar set up in Edessa on the roof of his palace, and he himself was standing below giving orders as to how it should be done. But slipping from the grasp of those holding it and falling on him, it crushed his feet and killed him.

Immediately a message came from the inhabitants of the city of Sanatruk, asking for a pact that provided he would not disturb them in their Christian faith if they would hand over the city and the king's treasures. This he did but later reneged. All the children of the house of Abgar he put to the sword, except the girls, whom he expelled from the city to settle in the regions of Hashteank. Likewise the chief of Abgar's wives, who was called Helen, he sent to dwell in his own city Harran,

[1] The first witness to the tradition that Bartholomew visited Armenia is Stephen of Siunuk [seventh to eighth century]; The site of his martyrdom appears in a letter to Sahak Artsruni.

leaving her the throne of all Mesopotamia in return for the benefits that he had gained from Abgar through her.

This Helen, adorned with the faith like her husband Abgar, could not bear to live among idolators but went to Jerusalem in the days of Claudius, during the famine that Agabus had predicted[1]. Spending all her treasures in Egypt, she bought a great quantity of wheat and distributed it to all the needy, to which Josephus bears witness. Her famous mausoleum stands before the gate at Jerusalem to this very day.

[1] *Acts*, xi. 28: One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. [This happened during the reign of Claudius.]

REVIEW OF ENOCH AND THE SON OF MAN

Ezekiel, ii. 1-4.

HE said to me, "Son of Man[1], stand up on your feet and I will speak to you." 2As He spoke, the Spirit came into me and raised me to my feet, and I heard Him speaking to me.

3He said, "Son of Man, I am sending you to the Israelites, to a rebellious nation that has rebelled against Me; they and their ancestors have been in revolt against Me to this very day. 4The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign Lord says.'"

GEORGE NICKLESBURG TRANSLATION
1 Enoch, lxx. 1 - lxxi 17.

And after this, while he was living, his name was lifted up
into the presence of that Son of Man
and into the presence of the Lord of Spirits,
from among those who dwell on the earth.
2He was lifted up on the chariots of the wind
and his name departed from among them.
3And from that day, I was not reckoned among them; and He set me between two winds, between the North and the West, where the angels took cords to measure for me the place of the chosen and the righteous. 4And there I saw the first elders and the righteous, who were dwelling in that place from of old.

LXXI

1And after that, my spirit was taken away,
and it ascended to heaven.
And I saw the sons of God,
and they were stepping on flames of fire;
and their garments were white, as were their tunics
and the light of their faces was like snow.
2And I saw two rivers of fire,

1 Son of Man: בן–אדם [ben adam].

and the light of that fire shone like hyacinth,
and I fell on my face before the Lord of Spirits.
3And the angel Michael, one of the archangels, took me by my right hand
and raised me up,
and he brought me out to all the secrets;
and he showed me all the secrets of mercy,
and he showed me all the secrets of righteousness.
4And he showed me all the secrets of the ends of heaven and all the treasuries of the stars,
and all the luminaries go forth from there before the holy ones.
5And he took my spirit – even me, Enoch – to the heaven of heavens,
and I saw there, as it were, a house built of hailstones,
and between those stones were tongues of living fire.
6And my spirit saw in that light a circle that encircles that house of fire,
from the four sides of that house came rivers full of living fire,
and they encircle that house.
7And around it were Seraphim and Cherubim, and Ophannin,
and these are they who sleep not,
but guard the throne of His glory.
8And I saw angels that could not be counted,
thousands and thousands and ten thousand times ten thousand;
they were surrounding that house.
And Michael and Raphael and Gabriel and Phanuel,
and the holy angels who are in the heights of heaven,
were going in and out in that house.
9And there came out of that house
Michael and Raphael and Gabriel and Phanuel
and many holy angels without number.
10And with them was the Head of Days,
and His head was white and pure as wool,
and His garments were indescribable.
11And I fell on my face,
and all my flesh melted,
and my spirit was transformed.
And I cried out with a loud voice, with a spirit of power,
and I blessed and praised and exalted.
12And those blessings that went forth from my mouth were acceptable in the presence of that Head of Days.
13And that Head of Days came with Michael and Raphael and Gabriel and Phanuel,
and thousands and tens of thousands of angels without number.
14And He came to me and greeted me with His voice and said to me,
"You are that Son of Man who was born for righteousness,
and righteousness dwells on you,

and the righteousness of the Head of Days will not forsake you."
15And He said to me,
"He proclaims peace to you in the name of the age that is to be,
for from there peace has proceeded from the creation of the age,
and thus you will have it forever and forever and ever.
16And all will walk on your path since righteousness will never forsake you;
with you will be their dwelling and you their lot,
and from you they will not be separated forever and forever and ever.
17And thus there will be length of days with that Son of Man,
and there will be peace for the righteous, and the path of truth for the righteous,
in the name of the Lord of Spirits forever and ever."

Daniel, vii. 13, 14.

"In my vision at night I looked, and there before me was the Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14He was given authority, glory and sovereign power; all nations and peoples of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His Kingdom is one that will never be destroyed.

Matthew, xxvi. 64.

"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Psalm, lx. 1-4.

The Lord says to my Lord:
"Sit at my right hand
until I make your enemies
a footstool for your feet."
2The Lord will extend your mighty scepter from Zion, saying,
"Rule in the midst of your enemies!"
3Your troops will be willing
on Your day of battle.
Arrayed in holy splendor,
Your young men will come to You
like dew from the morning's womb.
4The Lord has sworn
and will not change His mind:
"You are a priest forever,

in the order of Melchizedek."

Hebrews, v. 5-10.

In the same way, Christ did not take on Himself the glory of becoming a high priest. But God said to Him,
"You are My Son;
today I have become Your Father."
6And He says in another place,
"You are a priest forever,
in the order of Melchizedek."
7During the days of Jesus' life on earth, He offered up prayers and petitions with fervent cries and tears to the One who could save Him from death, and He was heard because of His reverent submission. 8Son though He was, He learned obedience from what He suffered 9and, once made perfect, He became the source of eternal salvation for all who obey Him 10and was designated by God to be high priest in the order of Melchizedek.

Hebrews, vii. 1-3.

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, 2and Abraham gave him a tenth of everything. First, the name Melchizedek means "king of righteousness"; then also, "king of Salem" means "king of peace." 3Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, He remains a priest forever.

2nd Enoch, xlix. 1-3.

I swear to you, my children, but I swear not by any oath, neither by heaven nor by earth, nor by any other creature which God created.
2The Lord said, "There is no oath in me, nor injustice, but truth."
3If men lack truth, let them swear by the words, Yea, yea, or else, Nay, nay.

Matthew, v. 33-47. KJV

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.
34But I say unto you, Swear not at all; neither by heaven; for it is God's throne. 35Nor by the earth; for it is His footstool; neither by Jerusalem; for it is the city of the great King.
36Neither shalt thou swear by thy head, because thou cannot make

one hair white or black. [37]But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

1 Enoch, lxix. 8-11.

And the fourth impure spirit taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. [9]And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.

[10]For men were not created for such a purpose, to confirm their trustworthiness through pen and ink.

[11]For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this, their knowledge, they are perishing, and through this power it is destroying us.

1 Enoch, lx. 7-10.

And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.

[8]But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.

[9]And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness.

[10]And he said to me, "Thou Son of Man, herein thou dost seek to know what is hidden."

Revelation, xiii. 1, 11.

And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

[11]Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon.

R. H. CHARLES TRANSLATION
1 Enoch, xlv. 1 - li. 5.

And this is the second parable concerning those who deny the name of

the dwelling of the holy ones and the Lord of Spirits.
2And into the heaven they shall not ascend,
And on the earth they shall not come.
Such shall be the lot of the sinners
Who have denied the name of the Lord of Spirits,
Who are thus preserved for the day of suffering and tribulation.
3On that day Mine Elect One shall sit on the throne of glory
And shall try their works,
And their places of rest shall be innumerable.
And their souls shall grow strong within them when they see Mine Elect Ones,
And those who have called upon My glorious name.
4Then will I cause Mine Elect One to dwell among them.
And I will transform the heaven and make it an eternal blessing and light,
5And I will transform the earth and make it a blessing.
And I will cause Mine elect ones to dwell upon it.
But the sinners and evil-doers shall not set foot thereon.
6For I have provided and satisfied with peace My righteous ones
And have caused them to dwell before Me.
But for the sinners there is judgement impending with Me,
So that I shall destroy them from the face of the earth.

XLVI

1And there I saw the Head of Days,
And His head was white like wool,
And with Him was another being whose countenance had the appearance of a man,
And His face was full of graciousness, like one of the holy angels.
2And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who He was, and from where He was from, and why He went with the Head of Days? 3And he answered and said to me:
This is the Son of Man who has righteousness,
With whom dwells righteousness,
And who reveals all the treasures of that which is hidden,
Because the Lord of Spirits has chosen Him,
And whose lot has surpassed all others before the Lord of Spirits in uprightness forever.
4And this Son of Man whom you have seen
Shall raise up the kings and the mighty from their seats,
[And the strong from their thrones]
And shall loosen the reins of the strong,
And break the teeth of the sinners.
5[And he shall put down the kings from their thrones and kingdoms]

Because they do not extol and praise Him,
Nor humbly acknowledge from where the kingdom was bestowed upon them.
6And He shall put down the countenance of the strong,
And shall fill them with shame.
And darkness shall be their dwelling,
And worms shall be their bed,
And they shall have no hope of rising from their beds,
Because they do not extol the name of the Lord of Spirits.
7And these are they who judge the stars of heaven,
[And raise their hands against the Most High],
And tread upon the earth and dwell upon it.
And all their deeds manifest unrighteousness,
And their power rests upon their riches,
And their faith is in the gods which they have made with their hands,
And they deny the name of the Lord of Spirits,
8And they persecute the houses of His congregations,
And the faithful who hang upon the name of the Lord of Spirits.

XLVII

1And in those days the prayer of the righteous shall ascend,
And the blood of the righteous from the earth will rise before the Lord of Spirits.
2In those days the holy ones who dwell above in the heavens
Shall unite with one voice
And supplicate with prayer and praise,
And give thanks and bless the name of the Lord of Spirits,
On behalf of the blood of the righteous which has been shed,
And that the prayer of the righteous may not be in vain before the Lord of Spirits,
That judgement may take place for them,
And that they may not have to suffer forever.
3In those days I saw the Head of Days when He seated Himself upon the throne of His glory,
And the books of the living were opened before Him.
And all His hosts which are in heaven above and His counselors stood before Him,
4And the hearts of the holy were filled with joy;
Because the number of the righteous had been offered,
And the prayer of the righteous had been heard,
And the blood of the righteous been required before the Lord of Spirits.

XLVIII

1And in that place I saw the fountain of righteousness
Which was inexhaustible.
And around it were many fountains of wisdom.
And all the thirsty drank of them,
And were filled with wisdom,
And their dwellings were with the righteous and holy and elect.
2And at that hour that Son of Man was named in the presence of the Lord of Spirits,
And His name was named by the Head of Days.
3Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named in the presence of the Lord of Spirits.
4He shall be a staff to the righteous whereon to stay themselves and not fall,
And He shall be the light of the gentiles,
And the hope of those who are of troubled heart.
5All who dwell on earth shall fall down and worship before Him,
And will praise and bless and celebrate with song the Lord of Spirits.
6And for this reason has He been chosen and hidden before Him,
Before the creation of the world and forevermore.
7And the wisdom of the Lord of Spirits has revealed Him to the holy and righteous;
For He hath preserved the lot of the righteous,
Because they have hated and despised this world of unrighteousness,
And have hated all its works and ways in the name of the Lord of Spirits.
For in His name they are saved,
And according to His good pleasure has it been in regard to their life.
8In these days downcast in countenance shall the kings of the earth have become,
And the strong who possess the land because of the works of their hands,
For on the day of their anguish and affliction they shall not save themselves.
9And I will give them over into the hands of Mine elect.
As straw in the fire so shall they burn before the face of the holy.
As lead in the water shall they sink before the face of the righteous,
And no trace of them shall any more be found.
10And on the day of their affliction there shall be rest on the earth,
And before them they shall fall and not rise again.
And there shall be no one to take them with his hands and raise them.
For they have denied the Lord of Spirits and His Anointed.
The name of the Lord of Spirits be blessed.

XLIX

[1]For wisdom is poured out like water,
And glory fails not before Him forevermore.
[2]For He is mighty in all the secrets of righteousness,
And unrighteousness shall disappear as a shadow,
And have no continuance;
Because the Elect One stands before the Lord of Spirits,
And His glory is forever and ever,
And His might unto all generations.
[3]And in Him dwells the Spirit of wisdom,
And the Spirit which gives insight,
And the Spirit of understanding and of might,
And the Spirit of those who have fallen asleep in righteousness.
[4]And He shall judge the secret things,
And none shall be able to utter a lying word before Him;
For He is the Elect One before the Lord of Spirits according to His good pleasure.

L

[1]And in those days a change shall take place for the holy and elect,
And the light of days shall abide upon them,
And glory and honor shall turn to the holy,
[2]On the day of affliction on which evil shall have been treasured up against the sinners.
And the righteous shall be victorious in the name of the Lord of Spirits.
And He will cause the others to witness,
That they may repent
And forgo the works of their hands.
[3]They shall have no honor through the name of the Lord of Spirits,
Yet through His name shall they be saved,
And the Lord of Spirits will have compassion on them,
For His compassion is great.
[4]And He is righteous also in His judgement,
And in the presence of His glory unrighteousness also shall not maintain itself.
At His judgement the unrepentant shall perish before Him.
[5]And from henceforth I will have no mercy on them, says the Lord of Spirits.

LI

[1]And in those days shall the earth also give back that which has been entrusted to it,
And sheol also shall give back that which it has received,
And hell shall give back that which it owes.
For in those days the Elect One shall arise,

[2]And He shall choose the righteous and holy from among them.
For the day has drawn nigh that they should be saved.
[3]And the Elect One shall in those days sit on My throne,
And His mouth shall pour forth all the secrets of wisdom and counsel.
For the Lord of Spirits has given these to Him and has glorified Him.
[4]And in those days shall the mountains leap like rams,
And the hills also shall skip like lambs satisfied with milk,
And the faces of the angels in heaven shall be lighted up with joy.
[5]And the earth shall rejoice,
And the righteous shall dwell upon it,
And the elect shall walk thereon.

PROTOEVANGELIUM

BASED ON THE ATTISON TRANSLATION
The Infancy Gospel of James, James the Just.

I. JOACHIM'S PLIGHT

IN the histories of the twelve tribes of Israel, Joachim was a very rich man. And he doubled the gifts he offered to the Lord, saying to himself, "One is from my surplus for all the people, and the other is to the Lord God for forgiveness, to atone for me."

2Now the Great Day of the Lord[1] was approaching, and the people of Israel were offering their gifts. But Reubel stood before him and said, "It's not right for you to offer your gifts first, since you have not had a child in Israel."

3And Joachim was very grieved and went to the history of the twelve tribes of the people, saying to himself, "I'll look in the history of the twelve tribes of Israel to see if I am the only one who has not had a child in Israel." And he searched, and found that all the just people in Israel had raised children. And he remembered that in the last days of the elder Abraham, the Lord God gave him a son, Isaac.

4And Joachim was very grieved, and didn't go to his wife, but gave himself to the wilderness and pitched his tent there. And Joachim fasted forty days and forty nights, saying to himself, "I won't go down for food or drink until the Lord my God considers me. Prayer will be my food and drink."

[1] The Great Day of the Lord: Josephus also gives evidence that Jews, before and after Christ, expected a prophecy to be fulfilled entailing the Lord God coming back at a specific date [5,500 years] in human form to rule the inhabitable earth, destroy the wicked, and restore righteousness. The fire to Noah's water if you will, which we have the hindsight to see is Jesus, but we also humbly fear the possibility of a later end times global judgement.

II. ANNA'S PLIGHT

1Now his wife, Anna, mourned and lamented for two reasons. She said, “I lament that I am a widow and that I do not have a child.”

2Now the Great Day of the Lord was approaching, and her servant Juthine said to her, “How long are you going to humiliate your soul? Look, the Great Day of the Lord has approached, and it’s not right for you to grieve. But take this headband which the leader of the workplace gave me. It’s not right for me to wear it, since I’m your servant, and it has a royal mark."

3And Anna said, “Get away from me! I won’t do this. The Lord God has greatly humiliated me. Maybe a trickster gave this to you, and you have come to get me to share in your sin.”

And Juthine the servant said, “Why should I curse you, since you have not heard my voice? The Lord God has made your womb infertile, to give you no fruit in Israel.”

4And Anna was very grieved, and removed her garment of mourning, washed her head, and put on her wedding garment. And at about the ninth hour she went down into her garden to walk around. She saw a laurel tree and sat down under it. And after resting, she petitioned the Lord. She said, “God of my ancestors, please bless me and hear my prayer, as you blessed our mother Sarah and gave her a son, Isaac.”

III. ANNA'S LAMENT

1Anna looked intently to heaven and saw a nest of sparrows in the laurel tree. And Anna lamented, saying to herself,

“Woe is me! Who gave birth to me? What womb bore me? I was born as a curse before the people of Israel and have been despised; they’ve mocked me and banished me from the Temple of the Lord my God.

2“Woe is me! What am I like? I am not like the birds of heaven, because even the birds of heaven are fruitful before You, Lord.

“Woe is me! What am I like? I am not like the animals, because even the animals are fruitful before You, Lord.

“Woe is me! What am I like? I am not like the wild beasts of the earth, because even the wild beasts of the earth are fruitful before You, Lord.

3“Woe is me! What am I like? I am not like these waters, because even these waters are serene yet churn, and their fish bless You, Lord.

“Woe is me! What am I like? I am not like this earth, because the earth produces her fruits when it is time and blesses You, Lord.”

IV. THE LORD'S PROMISE

1And look! An angel of the Lord stood nearby, saying to her, “Anna,

Anna, the Lord has heard your prayer. You'll conceive and give birth, and your offspring will be spoken of through the whole world."

And Anna said, "As the Lord God lives, whether I give birth to a boy or a girl, I'll bring it as a gift to the Lord my God, and they will minister to Him all the days of their life."

2And look! Two angels came, saying to her, "Look, Joachim, your husband, is coming with his flocks." For an angel of the Lord had gone down to Joachim, saying, "Joachim, Joachim, the Lord God has heard your prayer. Go down from here. Look, your wife, Anna, has conceived in her womb."

3And immediately Joachim went down and called the shepherds, saying to them, "Bring here to me ten lambs without spot or blemish, and the ten lambs will be for the Lord God. And bring me twelve tender calves for the priests and the elders. And a hundred male goats for all the people."

4And look! Joachim came with his flocks, and Anna stood at the gate. And she saw Joachim coming with his flocks, and immediately ran and flung herself around his neck, saying, "Now I know that the Lord God has greatly blessed me. For look! The widow is no longer a widow, and look! The one without a child in her womb has conceived."

And Joachim rested on the first day in his house.

V. MARY'S BIRTH

1And the next day, he was offering his gifts, saying to himself, "If the Lord God is reconciled to me, the plate worn by the priest will make it clear to me." And Joachim offered his gifts and paid attention to the priest's plate as he went up to the altar of the Lord. And he didn't see sin in it. And Joachim said, "Now I know that the Lord God has been reconciled to me and has sent all my sins away from me." And he went down from the Temple of the Lord justified and went into his house.

2And after about seven months she gave birth. And Anna said to her midwife, "What is it?"

And the midwife said, "It is a girl!"

And Anna said, "My soul is magnified today!" And she laid down her child. And when her purification days were completed, Anna cleansed her flow of blood. And she nursed the child, and gave her the name Mary.

VI. MARY'S FIRST YEAR

1And day by day, the child grew stronger. When she was six months old, her mother stood her on the ground to test whether she could stand. And walking seven steps, she came to her mother's breast, and her mother caught her up, saying, "As the Lord my God lives, you will not

walk on this ground again until I bring you into the Temple of the Lord."

And she made a sanctuary in her bedroom and did not allow anything sacrilegious or impure to pass through it. And she called the pure daughters of the Hebrews, and they played with her.

2And when the child grew to be a year old, Joachim made a great feast, and called the chief priests, and the priests, and the scribes, and the elders, and all the people of Israel. And Joachim brought the child to the priests, and they blessed her, saying, "God of our ancestors, bless this child and give her a name that will be spoken forever among all generations."

And all the people said, "So be it. Amen!"

And they brought her to the chief priests, and they blessed her, saying, "Most High God, look upon this child, and bless her with a final blessing which cannot be surpassed."

3And her mother took her up to the sanctuary of her bedroom and gave her milk to the child. And Anna made a song to the Lord God, saying:

"I will sing a holy song to the Lord my God, because God has visited me, and has removed the condemnation of my enemies.

"And the Lord God has given me the fruit of God's justice, singular yet manifold before God.

"Who will report to Reubel's people that Anna nurses a child? Listen, listen, twelve tribes of Israel. Anna nurses a child!"

And Anna rested in the sanctuary of her bedroom. And she went and ministered to them. When dinner was finished, they went down rejoicing and glorifying the God of Israel.

VII. MARY GOES TO THE TEMPLE

1And she cared for her child through the months. When she was two years old, Joachim said, "Let us take her to the Temple of the Lord, so that we may keep the promise we made, so that the Lord won't be angry with us and find our gift unacceptable."

But Anna said, "Let us wait until her third year, so that she will not seek her parents." And Joachim said, "Let us wait."

2The child became three years old, and Joachim said, "Let us call the pure daughters of the Hebrews. And let them take their lamps, and let them be lit, so that the child will not turn back, and her heart will not be drawn away from the Temple of the Lord." And they did so until they went up to the Temple of the Lord.

And the priest welcomed her, blessed her, and said, "The Lord God has magnified your name among all the generations. Through you, the Lord will reveal His redemption of the people of Israel in the last days."

3He sat her down on the third step of the altar, and the Lord God poured grace upon her. And she danced on her feet, and all the house of Israel loved her.

VIII. MARY TURNS TWELVE

1And her parents went down, marveling and praising and glorifying the Lord God that the child had not turned back. And Mary was in the Temple of the Lord. She was nurtured like a dove, and received food from the hand of an angel.

2And when she became twelve years old, there was a council of the priests, saying, "Look, Mary has been in the Temple of the Lord twelve years. What should we do about her so that she will not pollute[1] the sanctuary of the Lord our God?" And they said to the chief priest, "You stand at the altar of the Lord. Go in and pray about her, and if the Lord God reveals anything to you, we will do it."

3And the chief priest went in, taking the robe with twelve bells into the Holy of Holies, and prayed about her. And look! An angel of the Lord stood nearby, saying, "Zechariah, Zechariah, go out and assemble the widowers of the people, and let them each bear a staff. And whomever the Lord God points out with a sign, she'll be his wife."

And the heralds went down through the whole surrounding area of Judea, and sounded the trumpet of the Lord. And all the men assembled.

IX. JOSEPH PROTECTS MARY

1Joseph threw down his axe, and went to their meeting. And when they had all gathered, they went to the priest with their staffs. And having taken all their staffs, he went into the Temple and prayed. And when he had finished the prayer, he took the staffs, went out, and gave them back. But there was not a sign among them. And Joseph took his staff last, and behold! A dove went from the staff, and flew upon Joseph's head. And the priest said to Joseph, "You have been chosen to welcome the Virgin of the Lord into your own care."

2But Joseph refused, saying, "I have sons and am an old man, but she is young. I will not be a laughingstock among the people of Israel."

And the priest said, "Joseph, fear the Lord your God, and remember what God did to Dathan, Abiron, and Kore; how the earth opened and swallowed them all because of their rebellion. And now fear, Joseph, so that these things will not happen in your house."

3And being afraid, Joseph welcomed her into his care, and said to her, "Mary, I have taken you from the Temple of the Lord, and now I bring you to my house. I am going away to build houses, but I will come back to you. The Lord will protect you."

[1] Pollute: due to reaching menstruation age.

X. THE VEIL OF THE TEMPLE

1And there was a council of the priests, saying, “Let us make a veil for the Temple of the Lord.”

And the priest said, “Call the pure virgins from the tribe of David to me.” And the officers went out and searched and found seven. And the priest remembered that the child Mary was from the tribe of David and pure before God. And the officers went out and brought her.

2And they brought them into the Temple of the Lord, and the priest said, “Cast lots for me to see who will spin the gold and the white and the linen and the silk and the violet and the scarlet and the true purple.”

And the lot for the true purple and scarlet fell to Mary. And she took them into her house. This was the time that Zechariah fell silent, and Samuel took his place until Zechariah could speak. And Mary took the scarlet and was spinning it.

XI. THE ANNUNCIATION

1And she took the pitcher and went to fill it with water, and behold! A voice was saying to her, “Rejoice, blessed one! The Lord is with you. Blessed are you among women.”

And Mary looked around to the right and the left, to see where the voice might be coming from. And she became terrified and went into her house. And setting down the pitcher, she took up the purple and sat upon her throne and spun the purple.

2And behold! An angel of the Lord stood before her, saying, “Do not fear, Mary, because you have found grace before the Lord of All. You will conceive from God’s Word.”

And hearing this, Mary questioned herself, saying, “Will I conceive from the Lord, the living God, and give birth like all women give birth?”

3And the angel of the Lord said to her, “Not like that, Mary, because the power of God will overshadow you, so the holy One who will be born from you will be called the Son of the Most High. And you will name Him Jesus[1], because He will save His people from their sins."

And Mary said, “I am a servant of the Lord. May it be to me according to your word.”

XII. MARY VISITS ELIZABETH

1And she made the purple and the scarlet, and she took it to the priest. And taking it, the priest blessed her and said, “Mary, the Lord God has magnified your name, and you will be blessed among all the generations of the earth.”

[1] Jesus = Yeshua ישוע, meaning salvation.

2And Mary rejoiced and went to her cousin Elizabeth. And she knocked on the door and Elizabeth heard, flung down the scarlet, and rushed to the door. And she opened it and blessed her and said, "How is it that the mother of my Lord should come to me? Because look, the one in me leaped and blessed you!"

But Mary forgot the mysteries which Gabriel the angel had told her. And she looked intently into heaven and said, "Lord, who am I, that all the women of the earth will bless me?"

3And she spent three months with Elizabeth. And day by day, her womb grew larger, and Mary was afraid. She went to her house and hid herself from the people of Israel. She was sixteen years old when these mysteries happened to her.

XIII. JOSEPH QUESTIONS MARY

1And she was in her sixth month. And behold! Joseph stopped his building, came into the house, and found her pregnant. And he struck his face and flung himself on the ground in sackcloth and wept bitterly, saying, "How can I look to the Lord God? What prayer can I say about this young girl, since I took her as a virgin from the Temple of the Lord God and did not protect her? Who has set this trap for me? Who has done this evil thing in my house? Who has defiled the virgin? Am I reliving the story of Adam? For as Adam was glorifying in the hour of prayer, the serpent came, found Eve alone, and deceived her, and now it has happened to me!"

2And Joseph stood from the sackcloth and called her and said to her, "God cared for you. Why have you done this? You have forgotten the Lord your God. Why have you humiliated your soul? You were nourished in the Holy of Holies and received food from the hand of an angel!"

3And she wept bitterly, saying, "I am pure, and I have not known a man!" And Joseph said to her, "Where then did this thing in your womb come from?" And she said, "As the Lord my God lives, I do not know where it came from!"

XIV. JOSEPH'S DREAM

1And Joseph was very afraid and kept quiet about her, considering what to do about her. And Joseph said, "If I hide her sin, I will be found resisting the law of the Lord, but if I reveal her to the people of Israel, I am afraid that what is inside her might be angelic, and I will be found handing over innocent blood to the judgment of death. So what will I do about her? I will secretly set her free from me."

And night overtook him. 2And suddenly an angel of the Lord appeared to him in a dream, saying, "Do not fear this child, for the One in

her is from the Holy Spirit. And she will give birth to a Son, and you will call Him Jesus, because He will save His people from their sins." And Joseph arose from his sleep and glorified the God of Israel, who had given grace to him. And he protected Mary.

XV. THE CHIEF PRIEST QUESTIONS MARY AND JOSEPH

1And Annas the scribe came to him and said to him, "Joseph, why have you not appeared among our traveling group?"

And he said to him, "Because I was weary from the trip and rested the first day back."

And Annas turned and saw Mary pregnant. 2And he quickly went to the priest and said to him, "Joseph, about whom you bore witness, has acted very lawlessly!"

And the priest said, "What is this?"

And he said, "The virgin that Joseph took from the Temple of the Lord, he has defiled her and has stolen her wedding and has not revealed it to the people of Israel."

And in response the priest said, "Has Joseph done this?"

And Annas the scribe said to him, "Send officers, and you will find the virgin pregnant." And the officers went and found her just as he said. And they led her together with Joseph to the court.

3And the chief priest said to her, "Mary, why have you done this? Why have you humiliated your soul and forgotten the Lord your God? You were raised in the Holy of Holies, and received food from the hand of an angel, and you heard its hymns and danced before it. What is this that you've done?"

And she wept bitterly, saying, "As the Lord God lives, I am pure before God, and I have not known a man!"

4And the priest said, "Joseph, what is this that you have done?"
And Joseph said, "As the Lord my God lives, and the witness of God's truth, I have been pure toward her."

And the priest said, "Do not bear false witness, but tell the truth. You stole her wedding and did not reveal it to the people of Israel, and you have not bowed your head under the Mighty Hand that should bless your offspring." And Joseph fell silent.

XVI. THE TEST

1And the priest said, "Return the virgin you took from the Temple of the Lord." And Joseph was tearful.

And the chief priest said, "I will give you the water of the Lord's rebuke to drink, and it will reveal your sin in your eyes."

2And taking the water, the priest gave it to Joseph and sent him into the wilderness. And Joseph returned unharmed. And he gave it to Mary

and sent her into the wilderness. And she returned unharmed. And all the people were amazed that their sin was not revealed.

3And the priest said, "If the Lord God has not revealed your sin to you, neither do I judge you." And he set them free. And Joseph took Mary and went to his house, rejoicing and glorifying the God of Israel.

XVII. THE CENSUS

1Now an order went out from Augustus the king to register how many people were in Bethlehem of Judea. And Joseph said, "I will register my sons. But what should I do about this child? How will I register her? As my wife? I am ashamed. As my daughter? But the people of Israel know she is not my daughter. This is the day of the Lord; I will do whatever the Lord wants."

2And he saddled the donkey, sat her on it while his son led it, and Samuel followed. And as they neared the third mile, Joseph turned and saw that she was sad. And he was saying, "Likely the one inside her is troubling her."

And again Joseph turned and saw her laughing, and he said to her, "Mary, why are you like this, that I see your face laughing at one time, but then sad?"

And she said to him, "It is because I see two people in my eyes. One is crying and mourning, and one is rejoicing and exalting."

3And they came to the middle of the journey, and Mary said to him, "Joseph, please take me down from the donkey, because the One who is inside me is pushing to come out."

And he took her down from the donkey and said to her, "Where will I take you and shelter you in this state? This place is a wilderness."

XVIII. TIME STANDS STILL

1And he found a cave there, brought her in, and stationed his sons with her while he went to look for a Hebrew midwife in the region of Bethlehem.

2Now I, Joseph, looked up to the heavens and sky and saw them standing still, and I was astonished to see that even the birds of heaven were still. And I looked at the ground and saw a bowl lying there, and workers reclining, and their hands were in the bowl, and they were chewing but not chewing, and they were picking up food but not picking up food, and they were bringing it to their mouths but not bringing it to their mouths. Rather, all their faces were looking up.

And I saw sheep being driven, but the sheep stood still. And the shepherd lifted his hand to strike them, but his hand was raised. And I looked into the torrent of the river and saw young goats, and their mouths were in the water but not drinking. And suddenly, everything

resumed its course.

XIX. THE BIRTH OF JESUS

[1]And then I saw a woman was coming down from the mountain, and she said to me, “Where are you going?”

And I said, “I am seeking a Hebrew midwife.”

And she replied, “Are you from Israel?”

And I said to her, “Yes.”

Then she said, “And who is the one giving birth in the cave?”

And I said, “My betrothed.”

And she said to me, “She is not your wife?”

And I said to her, “Mary was nurtured in the Temple of the Lord, and it was decided by lot that she would be my wife, yet she is not my wife; but she is conceived from the Holy Spirit.”

And the midwife said, “Really?”

And Joseph said to her, “Come and see.”

And the midwife went with him. [2]And they stood in front of the cave, and a bright cloud overshadowed the cave. And the midwife said, “My soul is magnified today, because my eyes have seen something wonderful. Salvation has been born to Israel!”

And immediately the cloud withdrew from the cave, and a great light appeared in the cave, so that their eyes could not bear it. And a little later the light withdrew until an infant appeared. And He came and took the breast of His mother, Mary.

And the midwife cried out and said, “How great today is for me, that I have seen this new miracle!”

[3]And the midwife went out from the cave, and Salome met her.

And she said to her, “Salome, Salome, I have to describe a new sight to you. A virgin has given birth, which is impossible!”

And Salome said, “As the Lord my God lives, unless I examine her condition, I will not believe that the virgin has given birth.”

XX. SALOME'S EXAMINATION

[1]And the midwife went in and said, “Mary, position yourself, because there is an important test coming concerning you.”

And Salome examined her. And Salome cried out and said, “Woe because of my lawlessness and my unbelief! Because I have tested the living God, and behold my hand is on fire and falling away from me!”

[2]And she dropped to her knees before the Lord, saying, “God of my ancestors, remember me, who has descended from Abraham, Isaac, and Jacob. Don’t make an example of me to the people of Israel, but give me back to the poor, because you know, Lord, that in Your name I have healed people, and I have received my wages from You.”

3And lo! An angel of the Lord appeared, saying to her, "Salome, Salome, the Lord of All has heard your prayer. Bring your hand to the Child and lift Him up, and you will receive salvation and joy."

4And Salome joyfully went to the Child and lifted Him up, saying, "I worship Him, because a great King has been born to Israel." And immediately Salome was healed and she left the cave justified.

And suddenly a voice said, "Salome, Salome, do not report the wonderful things you have seen until the Child comes to Jerusalem."

XXI. THE MAGI

1And Joseph prepared to go out into Judea when a great commotion arose in Bethlehem of Judea. For magi came saying, "Where is the King of the Jews? For we saw His star in the east and have come to worship Him."

2And when Herod heard, he was disturbed, and he sent officers to the magi, and sent for the chief priests and questioned them in his palace, saying to them, "What has been written about the Christ? Where will He be born?"

They said to him, "In Bethlehem of Judea, for this is what is written." And he set the chief priests free.

And he questioned the magi, saying to them, "What sign did you see about the one who has been born King?"

And the magi said, "We saw an immense star shining among the other stars and dimming them so much that they were not even visible. And so we knew that a King had been born for Israel, and we came to worship Him."

And Herod said to them, "Go and search, and if you find Him, report to me so that I can also come and worship Him." 3And the magi went and the star they had seen in the East led them until they came to the cave, and it stood over the head of the cave. And when they saw Him with His mother Mary, the magi gave gifts from their bags: gold, frankincense, and myrrh. And having been warned by the angel not to go into Judea, they returned to their country by another way.

XXII. THE SLAUGHTER OF THE INFANTS

1When Herod saw that he had been tricked by the magi he was angry. He sent out his killers, telling them to kill all the infants two years old and younger.

2And when Mary heard that the infants were being killed, she was afraid. She took her child, wrapped Him in cloths, and put Him in a manger for cattle.

3And when Elizabeth heard that John might be killed, she took him up into the hills and looked around for somewhere to hide him, but there

was no hiding place. Then Elizabeth groaned and said, “Mountain of God, take a mother with her child,” because Elizabeth was unable to go up higher. And immediately, the mountain split and took her, and a light shone through the mountain for her. For an angel of the Lord was with them, protecting them.

XXIII. THE MURDER OF ZECHARIAH

1But Herod asked for John and sent officers to Zechariah, saying to him, “Where are you hiding your son?”

But he replied, saying to them, “I am a minister of God, and I sit in God’s Temple. How should I know where my son is?”

2And his officers went away and reported all these things to Herod. And Herod was angry, and said, “His son is about to be king over Israel!”

And he sent his officers again to say, “Tell me the truth. Where is your son? You know that your life is in my hands.”

And the officers went away and reported these things to Herod.

3And Zechariah said, “I will be a martyr of God if you shed my blood, because the Lord will receive my spirit, since you will be spilling innocent blood at the entrance of the Temple of the Lord.” And around daybreak, Zechariah was murdered, and the people of Israel did not know that he was murdered.

XXIV. MOURNING FOR ZECHARIAH

1But at the hour of greeting, the priests came, and Zechariah did not meet them to bless them as was customary. And the priests stood around for Zechariah, waiting to greet him with a blessing and to glorify the Most High God.

2But when he delayed, they were all afraid. But one of them gathered the courage to go into the sanctuary and saw blood clotted beside the altar of the Lord. And a voice was saying, “Zechariah has been murdered, and his blood will not be wiped away until his avenger comes!”

When he heard this saying, he was afraid, and he went and reported to the priests what he had seen and heard. 3And they gathered their courage and went and saw what had taken place. And the panels of the Temple cried out, and the the priests ripped their clothes from top to bottom. And they did not find his corpse, but they found his blood had turned to stone. And they were afraid, and they went out and reported to all the people that Zechariah had been murdered. And when all the tribes of the people heard, they mourned for him and wept for three days.

4And after three days, the priests held a council about who should replace Zechariah. And the lot fell to Simeon, for he was told by the Holy Spirit that he would not see death until he saw the Christ in the flesh.

XXV: CONCLUSION

[1]Now I, James[1], wrote this history in Jerusalem when there was a commotion over Herod's death[2]. I went into the wilderness until the commotion in Jerusalem had died down. I was glorifying the Lord God, who gave me the wisdom to write this history.

[2]And grace will be with all who fear the Lord. Amen.

[1] James, the son of Joseph from a previous wife, an older sibling who was there first hand, helping during the commotion of Jesus' early years, like fleeing to Egypt.

[2] Herod Agrippa I ruled in Judea and Samaria from 41 - 44 AD, the timeframe for the first death of an Apostle, the other James. [*Acts* 2:1,2 - It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword].

THE FLYING HEAD OF JOHN THE BAPTIST

BASED ON THE CEPLO TRANSLATION
The Life of John the Baptist, Serapion.

IN the name of the Father, the Son and the Holy Spirit, one God. Asking for God's help and hopeful of His support for this endeavor, we write here the history of the holy John the Baptist, the son of Zechariah, may he intercede on our behalf. Amen.

I. THE BIRTH OF JOHN THE BAPTIST IS FORETOLD

1During the reign of king Herod of Judea, there was among the people of Israel a Prophet, an old man named Zechariah, who was a Levite priest from the tribe of Judah.[1] He had a God-loving wife called Elizabeth who was a descendant of Aaron from the tribe of Levi. 2She had no children and both she and her husband were getting on in years. They were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. [*Luke* 1:5-7]

3Zechariah was constantly officiating in the temple. [*Protevangelium* 26:1] When his turn came to offer incense to the Lord, he entered the temple at the time of the offering as usual.

4Suddenly an angel of the Lord appeared to him, standing on the right side of the altar. When Zechariah saw him, he was terrified and startled, but the angel said to him, "Rejoice and do not be afraid, Zechariah, because God has heard your prayers. 5Your wife Elizabeth will bear you a son who will be named John and he will cause you great joy and jubilation. 6He will be great in the sight of the Lord, he will not drink wine or strong drink and he will be filled with the Holy Spirit even in his mother's womb. He will turn many of the people of Israel to the Lord their God. With the spirit and strength of Elijah, he will go before Him to prepare the people for the Lord." [*Luke* 1:8-17]

[1] Some misinformed scholars state the tribe of Judah cannot be priests, but 2 *Samuel* 8:18 states that 'David's sons were priests'. King David is from the line of Judah.

7When he heard these words, Zechariah was astonished and doubtful since he was old and did not have any children. He did not remember Abraham, the greatest among the elders, to whom God gave Isaac, although he had already passed the age of hundred. [*Protevangelium* 1:3] Nor did Zechariah remember Sarah, Abraham's wife, who was childless just like him.

8Zechariah said to the angel, "How will this happen? I am old and my wife is getting on in years." 9The angel replied, "I am Gabriel, the angel. I was sent to speak to you and bring you this good news. Because you did not believe my words, from now on you will be mute and unable to speak until the day these things occur, which will come in due course." 10And with this, the angel disappeared. [*Luke* 1:18-20]

11Meanwhile the people who were waiting outside for Zechariah were starting to wonder at his delay in the temple. When he finally came out, he could not speak to them and they realized he had seen a vision in the temple and could only gesture at them. When his time of service ended, he went home. [*Luke* 1:21-23] 12Elizabeth already knew of all that had transpired.

13At that time, Elizabeth conceived and she remained in seclusion until the fifth month because she was ashamed. [*Luke* 1:24] She was afraid to be seen as an old woman with her belly growing. So she spent her days alone in a small room in her house with everything she needed there with her. 14Zechariah too lived like this and there was a locked door separating the two of them. For some time, both were completely cut off from the world.

II. THE BIRTH OF JESUS IS FORETOLD

1When Elizabeth was six months pregnant, the angel Gabriel was sent by God to a town in Galilee called Nazareth, to the fiancée of a man named Joseph, of the house of David. This virgin's name was Mary. 2When the angel came to her he said, "Rejoice Mary, for you have found favor with God. You will conceive and bear a Son and you will name Him Jesus. He will be great and He will be called the Son of the Most High." 3Mary said to the angel, "How can this be, since I am a virgin?" The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born of you will be holy; He will be called Son of God. 4Your relative Elizabeth has also conceived a son, even though she is advanced in years. This is the sixth month of pregnancy for her who was said to be barren. For nothing is impossible with God." 5Mary let go of all her doubts and said to the commander of angels, "I am the servant of the Lord; let it be with me according to your word." The angel then said goodbye and departed from her. [*Luke* 1:26-38]

6Mary was still astonished at hearing about Elizabeth's pregnancy

and said to herself, "Your deeds are truly great and wonderful, O omnipotent God, for you have brought forth offspring from an old barren woman. 7I will now go and will not stop until I meet her and see the great miracles God has performed in our times: a virgin giving birth and an old woman breastfeeding."

8At that time, Mary set out and hurried to a Judean town in the hill country. 9She entered the house of Zechariah and she greeted Elizabeth, who came out to meet her with joy and jubilation and greeted Mary with the words, "Blessed are you among women, and blessed is the fruit of your womb." [*Luke* 1:39-42]

10The pure holy Virgin kissed the Word's true turtle dove and the Word baptized John while he was still in his mother's womb. David appeared between them and said, "Mercy and justice have met and righteousness and peace have embraced." [*Psalm* 85:10] And John moved in his mother's womb as if he wanted to come out to see his Lord. 11After they finished greeting each other, the Virgin stayed with Elizabeth for three months until Elizabeth was about to give birth, at which time she left and went home.

12When the chaste Elizabeth gave birth, there was great joy and jubilation in her house. 13After eight days they were going to circumcise him and name him Zechariah. But his mother said, "No, he is to be called John." They said to her, "None of your relatives have this name."

She said to them, "Ask Zechariah what his name should be." He asked for a writing tablet and wrote, "His name is John." 14Immediately after he finished writing, his mouth was opened and his tongue freed, praising God who gave him this great blessing. [*Luke* 1:57-64] And he spoke prophecies concerning his son John the Baptist, since he was aware of the gift God bestowed upon him. [*Luke* 1:67]

III. JOHN AND HIS MOTHER ESCAPE FROM HEROD

1John grew into a beautiful child and his mother breastfed him until he was two years old. The grace of God was in his face and he grew healthy and strong with the help of the Holy Spirit.

2When Jesus was born in Bethlehem of Judea, wise men came from the east, saying, "Where is the Child who has been born King of the Jews? For we observed His star in the East and have come to pay Him homage."

3When Herod heard this, he was frightened because of what he heard from the wise men about this King of the Jews and he immediately wanted to kill Him. [*Matthew* 2:1-3] 4An angel of the Lord appeared to Joseph and said to him, "Get up, take the Baby and His mother, go to Egypt, and remain there until I tell you." 5Herod did search for Jesus in order to kill him, but did not find him, so he started killing all the children in Bethlehem.

6Elizabeth feared that her son might be killed as well, so she took him

and went to see Zechariah in the temple and she said to him, “My lord, come, let us go with our son John to some other land, lest Herod the unbeliever kills him because of Jesus the Messiah. Mary and Joseph already left for Egypt. Come, before they kill our son John and turn our joy into grief.”

7Zechariah answered, “I cannot leave the service of the temple of the Lord and go to a foreign country where they worship idols.” 8She said to him, “What should I do to save my little boy?”

9The old man replied, “Rise and go to the wilderness near 'Ayn Karim[1] and if it pleases God, you will save your son. If they come looking for him, they will shed my blood instead of his.”

10O how he cried when the time came they had to be separated from each other! Zechariah held the boy to his chest, kissed him and said, “Poor me, poor John, my son, the treasure of my old days, for they are keeping me from your face full of grace.” 11He then took him to the temple and blessed him, asking God to save him.

Suddenly, Gabriel commander of the angels came down to him from heaven, holding a scapular[2] and a leather belt, and said, “Zechariah, take these and put them on your son. God sent them from heaven, this scapular that belonged to Elijah and this belt worn by Elisha.” 12Holy Zechariah took them from the angel and prayed over them before putting them on his son, attaching them to his clothing which was made of camel’s hair. [*Mark* 1:6, *Matthew* 3:4]

13He brought him to his mother and said to her, “Take him and go with him to the wilderness, for the hand of the Lord is with him. I have learned from God that he will live in the wilderness until the day he shows himself to Israel.” 14The blessed Elizabeth took him with tears in her eyes and Zechariah was crying as well when he said, “I know I will never see the both of you again while we all live. So go with God’s peace and may He guide you.” 15Elizabeth left with her son and they went to 'Ayin Karim where she stayed with him.

IV. HEROD'S SOLDIERS COME LOOKING FOR JOHN

1When king Herod sent his soldiers to Jerusalem to kill her children, they began killing them as soon as they arrived and did not stop until the evening. 2This was on the seventh day of the month Tut [Elul]. 3As they were about to return to their king, suddenly the evil one came to them and said, “Why did you leave the son of Zechariah without killing him?

1 A village in Palestine [now a neighborhood of Jerusalem], traditionally considered the birthplace of John the Baptist.

2 *Skhēma* [a loan word from Coptic], a part of a monk’s habit. Traditionally, it is an outer garment as wide as a person’s shoulders, hanging down to the ground both front and back, but open on both sides. See Aziz S. Atiya, ed., *Coptic Encyclopedia* [8 vols.; New York: Macmillan, 1991], 2:650-55.

He is hiding with his father in the Temple. Do not let him get away; kill him, or else the king will be angry with you. Go to him, and if he tries to hide his son from you, kill him instead."

4The soldiers did as the evil one instructed them and went to the temple early in the morning. They found Zechariah serving the Lord and they said to him, "Where is your son whom you have hidden from us?" He said to them, "There is no child here with me." They said, "But you do have a child and you have hidden him from the king's order." He replied, "You blind people whose king drinks blood like lionesses, how long will you continue to shed the blood of innocents?" They said to him, "Bring out your son so that we can kill him, or we will kill you in his place." [*Protoevangelium* 23:1-2] The Prophet answered, "My son left for the wilderness and I do not know where he is."

V. FLASHBACK TO ELIZABETH

1When Zechariah said goodbye to Elizabeth and his son John, he blessed him and made him a priest. Then he handed him to his mother and she said to him, "Pray over me, my holy husband, so that my journey in the wilderness is easy." He said to her, "May He who gave us a child in our old age guide your path with him." 2So she took him and went to the wilderness where no one else lived.

3O blessed Elizabeth, your story is truly wondrous and righteous, for you did not ask another adult to accompany you, although you did not know where to go or where to find shelter. You did not worry about having bread or little water for the child to drink. You did not say to his father Zechariah, "To whom are you sending me in the wilderness?" 4There were no monasteries in the wilderness at that time, or any communities of monks, so you could not say, "I will go and stay with them together with my son."

5Tell me, blessed Elizabeth, what did you rely on? For the evangelist testifies that you grew old without having children, [*Luke* 1:7] yet now you have been breastfeeding this child for three years. 6Listen to the answer the blessed Elizabeth gave. She said, "Why are you astonished that I would go alone into the wilderness? I am not afraid of anything, because I have one of God's kin in my arms. And Gabriel travels with me and paves the way before me. I rely on the kiss I received from Mary, mother of the Lord, because as I greeted her, the baby in my womb leaped with joy and jubilation and I heard both of them kissing each other in our wombs. 8I went and dressed my son in a garment made of camel hair and a leather belt, so that the mountains in the holy wilderness may become inhabited, communities of monks grow and multiply and offerings are made in them in the name of the Lord. 9So if God sustained Hagar and her son Ishmael, who were slaves, as they wandered through the desert [*Genesis* 21:14-19], how can He not be bound by a rule He Himself

established?”

VI. THE DEATH OF ZECHARIAH

1We have described to you virtues of the holy Elizabeth. Let us now return to the holy Zechariah, the holy martyr, and explain to you his many virtues. 2Me, I wish to recount your true story, but I am afraid that I will only hear your reproach, just like the happy Elizabeth did. 3I am in awe of you, pious Zechariah! Herod’s soldiers came to you asking, “Where is your little boy, the son whom you had at an advanced age?” And you did not deny him, nor did you say “I do not know him.” You said, “His mother took him to the wilderness.”

4And when Zechariah said this about his son to the soldiers, they killed him inside the temple. [*Protoevangelium* 23:3] The priests shrouded his body and they placed it next to the body of his father Berechiah [*Matthew* 23:35] in a hidden tomb out of fear of the wicked. 5But his blood boiled on the ground and continued to do so for fifty years until Titus Vespasian, the king of Rome, destroyed Jerusalem and killed the Israelite priests for the blood of Zechariah as the Lord ordered him.[1]

VII. THE DEATH AND BURIAL OF ELIZABETH

1As for blessed John, he wandered in the wilderness together with his mother. God prepared locusts and wild honey for him to eat in accordance with the instructions Elizabeth received not to let anything unclean enter his mouth. [*Luke* 1:15] 2After five years, the blessed, pious, and venerable Elizabeth passed away. Holy John sat down to cry over her because he did not know how to shroud her or how to bury her, as he was only seven years and six months old. Herod also died the same day blessed Elizabeth passed away. [*Matthew* 2:19]

3The Lord Jesus, whose eyes see heaven and earth, saw His relative John sitting next to his mother crying. He also started crying and cried for a long time, but no one knew why. 4When Jesus’ mother saw Him crying, she said to Him, “My Son, what happened, why are You crying? Did Joseph or somebody else make You upset?” 5The Mouth filled with Life said to her, “No, mother, it is your relative, the venerable Elizabeth. She left My beloved John an orphan and he is now crying over her body which is lying in the mountains.”

6When the Virgin heard this, she started crying for her relative, but Jesus said, “Do not cry, My virgin mother, for you will see her with your own eyes this very hour.” And as He was talking to His mother, suddenly a cloud filled with light appeared and landed between them.

[1] The reference to Titus Vespanian and the execution of Sanhedrin is unique to P, all other MSS [including Q which is partially defective at this location] end the chapter at “fifty years.”

7Jesus said, “Get Salome,[1] we will take her with us,” and they mounted the cloud and it flew with them to the wilderness near 'Ayn Karim, to the place where the body of blessed Elizabeth was together with holy John.

8The Savior said to the cloud, “Set us down here” and immediately the cloud stopped and descended to earth. The sound it made reached the ears of the blessed John who became afraid, left the body of his mother, and ran. 9Immediately a voice reached him which said, “Do not be scared, John, My beloved. It is Me, Jesus your Lord, Jesus your relative. I have come to you with My beloved mother to fulfill the command of your happy mother Elizabeth because she is a relative of my mother.” When he heard this, the blessed John turned back and the Messiah and His mother both kissed him. 10The Savior said to His virgin mother, “You and Salome, come and wash her body.” So they washed the body of the blessed Elizabeth in the spring from which she and her son used to draw water. The pure Virgin Mary held the blessed one, cried with him and cursed Herod for the many evils he had committed.

11Suddenly, Michael and Gabriel came down from heaven and dug a grave. The Savior said to them, “Go and bring the soul of Zechariah and the soul of Simeon[2] the priest so that they will chant hymns while you bury her body.” Michael brought the souls of Zechariah and Simeon and they buried Elizabeth’s body and sang over it for a long time while Jesus’ mother and Salome cried. 12The priests then made a sign of the cross and prayed over her three times before laying her to rest. Then they sealed the grave with the sign of the cross and went back to where they came from in peace. 13Jesus and his mother then sat down next to the blessed John and consoled him for seven days because of his mother. They also taught him how to get by in the desert. 14The blessed Elizabeth passed away on the 15th day of the month Amsir[3] [Sevat].

15Jesus said to His mother, “Come, let us go to a place where I can complete My mission.” But the Virgin cried because John was all alone and still a small child. And Mary said, “Son, let us take him with us, he is an orphan and has no one.” Jesus said to her, “This is not the will of My Father in Heaven. He will stay in the wilderness until the day he shows himself to Israel. 16Instead of wild beasts, he will find a wilderness filled with multitudes of angels and Prophets. I have ordered Gabriel the commander of angels to watch over him and give him the power of Heaven. I will also make the water in this spring as sweet as his mother’s milk. 17Who was it who watched over him since he was a small child? Was it not Me, because I love him, O mother, more than the world itself? Zechariah loved him as well and I had him come and ask about

1 Salome is Jesus' sister, Joseph's daughter from his previous wife who had passed away [Lactantius].

2 Maybe the Simeon present at Jesus’ circumcision [*Luke* 2:25-35].

3 The Coptic name of month Coptic name of the month is Amsir. The Syriac name of the month is Sevat.

him, for his body is buried in the ground, but his soul lives on. His mother Elizabeth will come see him regularly to take care of him and comfort him as if she had not died at all.

18"She truly is blessed, O mother, because she bore my beloved. Her mouth will never succumb to rot because she kissed the pure lips. Her tongue will not fall apart in the ground because she spoke a prophecy concerning you which said, 'And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord.' [*Luke* 1:45] Her insides will not rot in the ground, but her body will remain free of decay just like her soul. And my beloved John will persevere as he gazes upon her and he will be comforted." 19This is what the Messiah said to His mother while John was in the desert.

20They mounted the cloud while John was looking at them crying. Mary cried with him and said, "O poor John, you will be all alone in the wilderness! Where is your father Zechariah? Where is your mother Elizabeth? Let them come and cry with me today." 21Jesus said to her, "Do not cry for John, mother, because I will not forget him." And as He said this, the cloud lifted them up and flew with them until they arrived in Nazareth where He lived to become fully human in all things except for sin.

VIII. JOHN REBUKES HEROD AND HIS VOICE HAUNTS HERODIAS

1While holy John lived in the desert, God and His angels were with him. He led a strict ascetic life in great devoutness, did not eat anything but grass[1] and wild honey [*Mark* 1:6, *Matthew* 3:4] and prayed and fasted constantly, waiting for the salvation of Israel.

2In the second year of his reign, king Herod the Younger[2], ruler of the province of Judea, took the wife of his brother for his own. He did not do so openly, but found opportunity to send for her and usher her into his private chambers filled with filth where the two of them perpetrated their perversions. 3At that time in the desert, Gabriel the commander of angels taught John the son of Zechariah [*The Life And Martyrdom Of John The Baptist*. 2:1] to say, "O king, you must not take the wife of your brother while he is alive." [*Mark* 6:18, *Matthew* 14:4] He kept repeating this in a loud voice as the angel taught him in the wilderness. 4At night, people could hear his voice and Herodias would light a lamp and search her

1 Mark 1:6 and Matt 3:4 speak of akrides i.e., "locusts," one of the species of insects belonging to the family Acrididae [compare also *Life Bapt. Serap*. 7:1]. However, since asceticism and devoutness generally required abstaining from eating meat altogether [see also *Life Bapt. Serap.* 7:2], many traditions substitute a vegetarian meal of some sorts. See James A. Kelhoffer, *The Diet of John the Baptist* [Tübingen: Mohr Siebeck, 2005].

2 I.e., Herod Antipas, son of Herod the Great.

rooms believing there was somebody there with the two of them. But she could never find anyone and only heard the voice. 5Both of them were distraught over this and she said to Herod, “Go and send your soldiers to the wilderness near 'Ayn Karim to kill John because the voice is his.” But God was with John and He delivered him from their hands. 6When Herodias learned this, she could not find any rest in what she was doing. The wicked one then said to her, “If we hear this voice again, I will summon the magicians and order them to capture and kill him in secret.” But the voice did not stop.

7The wicked Herodias said to Herod, “Who is this John who wanders around in the wilderness and the desert and whose body is not worthy of wearing the clothes of people, but has to dress in camel’s hair? Who is he to rebuke the king of a province and the ruler of a region?" 8Herodias then pressed on and said to Herod, “Whatever you want to do, do it without fear for no one in this province will blame you except John. And if we find an opportunity we will kill him.” This is how this adulteress wooed the heart of Herod to commit this sin and seduced him until he sent his brother to his death and married her openly. 9And John remained in the desert and continued to rebuke Herod until he was thirty years old.

IX. JESUS IS BAPTIZED

1As for Jesus, He grew in wisdom, stature and grace with God and people. [*Luke* 2:52] He did not show any signs of His divine nature, but acted humbly towards all. 2When he reached the age of twelve, he began to rebuke the Jews and the teachers who led people astray. [*Luke* 2:42-50]

3In the fifteenth year of the reign of Emperor Tiberius who ruled after Augustus, when Herod was the tetrarch of Galilee and Annas and Caiaphas were high priests, in that year, the Word of God came down to John, son of Zechariah, in the wilderness. [*Luke* 3:1-3] He came to the lands around the river Jordan preaching, “Repent, for the kingdom of heaven has come near.” [*Matthew* 3:2; cf. *Mark* 1:4] 4People from all over Judea and Jerusalem came to him and let themselves be baptized by him, confessing their sins. [*Mark* 1:5, *Matthew* 3:5-6]

5At that time, the Savior came down from Galilee to the river Jordan to see him and said to him, “Baptize Me.” When John saw God standing before him asking to be baptized, he became very afraid and said to Jesus, “He who led the children of Israel through the Red Sea and gave them sweet water to drink from solid rock, He is now standing before His servant who himself needs to be baptized by Your divine hand and You say to me, ‘Baptize Me’?” 6And with this, John began to turn away from Him. But Jesus said to him, “Stay, this is how we must finish it now.” [*Matthew* 3:13-15]

7The two of them went down into the water and John baptized Him

with these words, “I baptize the One who was sent by the Father to fulfill a great mystery.” At that moment, the heavens opened and the Holy Spirit descended upon Jesus in the form of a dove which came face to face with John. Then the voice of the Father rang, “This is My beloved Son with whom I am well pleased, obey Him.” [*Mark* 1:10-11] 8The Savior climbed out of the water and went straight to the desert. [*Mark* 1:12] The holy John stayed near the river Jordan and continued to baptize everyone who came to him.

X. JOHN REBUKES HEROD AND IS IMPRISONED

1At that time, Herod rebelled against Philip his brother and slandered him with the emperor saying to him, “My king, the one whom you appointed over the province of Trachonitis[1], that is Philip, plundered your province and said, ‘I will not pay tribute to the king ever again because I am a king as well’.” 2The emperor was filled with rage and ordered Herod to take Philip’s province and all his property and his house from him without any pity, even for his soul. 3Herod did as the king ordered and stole the province that belonged to his brother Philip, as well as his house and everything that he had, and assumed power over all that Philip had ruled.[2]

4Philip had a wife whose name was Herodias and she had a daughter with Philip whose name was Arcostariana. Only the mother was more perverted than the daughter.

5When Philip became more poor than anybody else, Herodias hated him very much and she said to him, “I will not stay with you anymore. I will be with Herod the king, your master who does not lack in security, because he is better than you.” 6And she immediately wrote a letter to Herod saying, “Herodias writes to Herod. Now you rule over all of Syria and all the inhabited world, yet you still have not taken me for your wife, even though I am beautiful and better than all the women of Judea. 7I also have a daughter whose beauty cannot be matched in all the inhabited world. I wish to be your wife because I have come to hate your brother very much and because I am loyal to your kingdom."

8When these crafty words reached the ear of the wicked king, he liked what he had heard and arranged for her and her daughter to be taken from Philip’s house. 9When Philip saw his wife taken from him by force, he said to his daughter, “Stay with your father, even though your mother is taken from me.” The little harlot said to him, “I will not stay with you,

1 All MSS have Antarachonia or a variation thereof.

2 Josephus [*Ant*. 18.4.6] does not mention the conflict between the brothers and reports that Philip passed away peacefully still holding the office of the tetrarch. He does make a reference to his wife Herodias who divorced Philip [adding “while he was still alive”] and married his brother Herod Antipas [*Ant*. 18.5.4].

but I will accompany my mother wherever she goes." [10]So they both were taken and brought to Herod who was greatly pleased with them because he was a whoremonger. And they performed deeds of evil trickery and the perverted Herod whored with both of them day after day.

[11]News of this reached the holy John the Baptist from Philip her husband. People considered John a prophet and he was greatly respected by everyone because he preached to people proclaiming, "Bear fruit worthy of repentance, for every tree that does not bear fruit will be cut down and thrown into the fire." [*Matthew* 3:8,10, *Luke* 3:8-9] [12]When John heard this from Philip, he was saddened by their damnation—that is, of Herod and Herodias—and he immediately wrote to them the following, "John the son of Zechariah, called the Baptist, says to you Herod, you may not marry the wife of your brother while he is still alive." [*Mark* 6:18, *Matthew* 14:4]

[13]When Herod heard this, he was afraid and disturbed. He went to see Herodias and said to her, "Herodias, what are we going to do? The news of our sin has reached John and now he has rebuked us. We are doomed, because our sins have increased greatly and reached the ears of the Prophets." [14]The wicked woman said to him, "Calm yourself, my king. Who is this John, who wears camel's hair, to contradict a mighty king like you? He surely deserves to have his tongue pulled out." [15]He said to her, "So what are we going to do? I cannot bear the rebuke of someone as mighty as him." [16]She answered, "Have him brought here and kill him, then we can continue in our pleasure." And she did unspeakable things to him and performed acts of devious perversion. So the evil one turned his heart against John and he had him arrested and thrown into a prison. [*The Life And Martyrdom Of John The Baptist*. 8:2]

[17]Herodias then had him brought to her and she said to him, "What is your problem with me, you self-righteous man? Do you want to keep me and the king apart? I command you by the God of your elders not to trouble me like this ever again. And I promise you, if you stop talking about me and stop making your accusations, I will release you from this prison right away and shower you with riches and honors." [18]The holy John said to her, "I am telling you, Herodias, you should not be with Herod while Philip is alive." [*Mark* 6:18, *Matthew* 14:4]

[19]When the wicked woman heard this, she became angry and said to him, "I will kill you dead. I will put the hair from your head into the pillow I lie on with Herod every night and I will bury your head where I wash myself every time I sleep with him." [20]John said to her, "You will kill me, since God wills it, but you will not lay eyes on my head. It will stay with me after my death and it will proclaim your humiliation and your shame to all the world. You will suffer for my unjust murder because your ruin is near." [21]She said to his guards, "Take him, throw him in prison, and lock him up with chains. And if he escapes, you will pay with your lives." The guards took him and put him in prison.

XI. THE DEATH OF JOHN THE BAPTIST

1Herodias tried to get Herod to kill John, but he said to her, "I cannot kill him without just cause. The people will rise against me, chase me out and bring accusations against me before the emperor who will then take my kingdom from me like he did with my brother Philip." And he said to her, "Show me a better way to kill him." 2She said to him, "I will tell you something and when you hear it, you will find a way to kill him." He said to her, "Tell me."

3She said to him, "The emperor's envoys are staying with you so go and prepare a feast for them and invite all the high officials as well, since your birthday is near. Once everybody is happy and they all start getting drunk with wine, I will send in my daughter dressed in her best clothes to dance before you, my king, with her beautiful face. 4When she does that, tell her, 'Ask for whatever you wish'. And you will swear to her by the king's life saying, 'Whatever you wish for, I will give it to you.' She will then ask for the head of John and you will have found a way to take his head." 5This is how Herod was tricked by the reasoning of the adulteress and he began to fulfill her wish because he loved her for her ruthlessness and her evil cunningness.

6That very day he prepared a feast and the king's envoys were sitting right next to him. When they started to get drunk, the cursed Arcostariana[1] entered the room wearing necklaces of gold and silver, perfumes and many jewels and she presented herself to all assembled. She danced in evil ecstasy and the evil one filled their hearts with evil and lust through her evil trickery, so they all were enthralled with her. 7Herod was proud of her and said to her, "If you ask for whatever you want, by the life of Emperor Tiberius, I will give it to you, even if it were half of my kingdom and my possessions."

She said to him what her mother had taught her, "What I want here is the head of John the Baptist on a plate." 8He was greatly saddened because he swore on the king's life and it was clear to his dinner companions that he could not break the oath.

And so he ordered the executioner to go to the prison and take John's head on a plate—this was the second day of the month of Tut [Elul]—and they brought it to Herod. Herod gave it to the girl and the girl gave it to her mother.

XII. THE LAST WORDS OF JOHN THE BAPTIST

1Before the emperor's men came with the executioner to take his head, John said to his disciples, "Look, the king has sent for my head. The

1 Alternatively, Oxatriana. P has Arcostariana. F and Q do not give her name and only call her "Herodias's daughter."

king's men go out with unsheathed swords in their hands, carrying lanterns and torches and weapons. What is happening now will also happen on the night the Messiah will be betrayed. [*John* 18:3] 2As for me, they will take my head and present it on a plate. As for the Messiah, He will be nailed to a cross so that He will purify all with His pure blood. 3As for me, I will go to where I am going, but woe to the king who ordered my head to be cut off, for many calamities will befall him and the people of Israel will be scattered because of him. 4As for you, do not be afraid, for no one will be able to harm you." 5He then opened his mouth and praised God and glorified Him for His incomprehensible gifts saying, "I bless You and praise You, invisible Father, visible Son, and consoling Holy Spirit."

XIII. THE HEAD OF JOHN THE BAPTIST

1Now let us return to the head of the blessed John. 2When his head was brought to Herodias, the eyes of holy John were open and his eyes heard as well as they did when he was still alive. 3The harlot then spoke before the head seething with anger, "Here is the eye that was not ashamed to look into the eyes of the king and answer him. I will pluck you out with my own hand and put you on a plate. I will pull out the tongue that used to say to the king, 'You are not permitted to take Herodias, the wife of your brother.' [*Mark* 6:18, *Matthew* 14:4] And I will take the hair from your head and your beard and sweep it under the feet of my bed." She said this without any shame or hesitation and with her outstretched hand she tried to grab John's head and do with it as she said. 4Suddenly the head of the blessed John let the locks of its hair loose from the plate, spread them, and flew to the center of the room in front of the king and his high officials. At that very moment, the roof of the building opened and John's head flew high in the air.

5As for Herodias, her eyes were pulled out from her head and fell on the ground. [Solomon of Basra, *Book Of The Bee*. 41] Her room collapsed on top of her, the ground opened its mouth and its throat swallowed her, and then she sank to the depths of hell, still alive.

6Herodias's daughter went mad and broke all the vessels that were there at the feast. 7In her madness, she went to a frozen lake and danced on it. The Lord ordered the ice under her to break and the lake swallowed her. 8Soldiers tried to pull her out and could not, because the Lord did not want her to be rescued. Finally, they cut off her head using the sword with which holy John was killed. At that very moment, a whale appeared and threw her out of the lake, dead. [The Epistle Of Herod And Pilate; Solomon of Basra, *Book Of The Bee*. 41] May God have no mercy on her!

9Immediately after that, Herod suffered a stroke in front of his dinner companions. 10When his aide saw these great miracles, he quickly went to the prison, took the body of John and handed it over to his disciples.

[*Mark* 6:29, *Matthew* 14:12] They took it and buried it in the city of Sebaste next to the body of the prophet Elisha.

11His head, however, flew over Jerusalem and preached to the city for three years, saying, "Herod, you may not marry the wife of your brother while he is still alive." [*Mark* 6:18, *Matthew* 14:4] 12Once three years of preaching over Jerusalem had passed, it left for the whole world to shout and announce Herod's scandalous actions, with the words, "Herod, you may not marry the wife of your brother while he is still alive," for fifteen years after his murder had passed. 13When fifteen years had passed, it stopped preaching and came to rest in the city of Homs[1]. The faithful in that city took it and buried it with great ceremony. 14Some time after that, a church was built over it which to this day is still standing in Homs. [*The Life And Martyrdom Of John The Baptist*. 10.2] The head of the holy John the Baptist was buried there fifteen years after the resurrection of our Lord and Savior and it is still there.

XIV. THE BODY OF JOHN THE BAPTIST IS BROUGHT TO ALEXANDRIA

1After four hundred years had passed, during which the body of the Saint whose feast we are celebrating today, that is John the Baptist, was buried in Sebaste[2], at that time there was an infidel king by the name of Julian[3] who reigned over Syria. 2He was a Christian at the beginning of his reign, but after some time, the evil one filled his heart and he abandoned the faith of our Lord and Savior and worshipped fire. At that time, he ordered that pagan temples and sanctuaries where idols would be worshipped should be built everywhere. 3He also ordered that a pagan temple be built in Sebaste where the body of John was, but he could not build it or worship idols there because of the bodies. 4They gathered and informed him, that bodies of holy men were buried there and prevented them from building the pagan temple. He said to them, "Go burn them down and build the temple." So they set the place on fire, but the fire would not come near the coffins of the Prophets. 5Many treasures were found there, including a vessel above the coffins which contained a leather belt, a garment made of camel's hair, and a scapular with two leather belts.

6The faithful present there immediately understood that these coffins were those of John the Baptist and Elisha the Prophet. They wanted to take them from that place, but they were not able to do so because they were afraid of the wicked king. 7Then God brought him down with a

[1] A city in western Syria.

[2] "Which is Nablus of Samaria," referring to the ancient city of Samaria rebuilt and renamed as Sebaste during the reign of Herod Antipas, now Sebastia in the West Bank.

[3] Roman Emperor Julian who ruled between 361 and 363 AD.

death more wretched than anyone had ever endured. [8]After his death, righteous men gathered, took the coffins and went with them to the sea, planning to take them to Alexandria to the holy elder Athanasius,[1] because they said that at that time, there was no one in the whole world who was worthy of taking possession of them except Athanasius, the elder in Alexandria.

[9]When they came to the sea shore and found a ship sailing for Alexandria, they boarded and brought the coffins with them. They sailed the sea until they dropped anchor in the port of Alexandria and when they landed, they could not reveal their purpose to anyone, because time was pressing. [10]So they went to the elder and told him of everything that had happened and how they were moved by the Holy Spirit to bring the coffins to him. [11]The elder was overjoyed to have them and venerated them greatly. He went out to the ship with his brother at night and took the remains in a kerchief and brought them to his living quarters in the cathedral in secret. [12]This holy elder wished to build a church for them, but could not because of the trouble at the time caused by the wicked.

XV. A CHURCH IS BUILT TO HOUSE THE REMAINS OF JOHN THE BAPTIST

[1]The bodies remained hidden in the well where elder Athanasius placed them until the day the holy elder passed away. [2]After his death, he was succeeded by elder Peter[2] who was followed on the patriarchal see by elder Timothy[3] who appointed me, your unworthy elder Serapion, to this office, even though I do not deserve it. When he passed away, he was succeeded by elder Theophilus[4] who is now sitting on the patriarchal see. [3]During his time, God's grace and faith manifested themselves and were strengthened by the pious Theodosius,[5] and God through His love united the king and the elder. They opened the doors of pagan temples, which stored many treasures, notably the great pagan temple in Alexandria which opened before them. Inside, they found much gold and great amounts of silver. [4]The pious Theodosius honored the patriarch by appointing him to oversee all the treasures and he said to him, "Elder Theophilus, take this and use it to build churches from here to Aswan, for the greater glory of God and His Saints." And indeed the patriarch began to build churches.

[5]The first one to be built was a church dedicated to John the Baptist in Alexandria, which he adorned and made a beautiful church because he

[1] Elder Athanasius of Alexandria [d. 373 AD].

[2] Elder Peter II of Alexandria [d. 380 AD].

[3] Elder Timothy I of Alexandria [d. 384 AD].

[4] Elder Theophilus of Alexandria [d. 412 AD], assumed office in 385 AD.

[5] Roman Emperor Theodosius I [347-395 AD].

wished to place the body of John there. [6]When he completed it, he wanted to consecrate it and he wrote to all the bishops who were under his jurisdiction to gather and witness the consecration of the church he had built. I, the unworthy, also received the invitation and went with all the bishops to the Pope, elder Theophilus. [7]When the news reached him that all the bishops had come to the city, Theophilus was pleased with us like someone who had found many riches. He went out to meet us together with many of those who were in the city and led us into the city where we stayed with him for some time. [8]After that, he began to consecrate the church and he took us to see it and we found it to be a wonderful building.

[9]And he said to us, "This is the place where Athanasius wanted to build it, but time was not in his favor." [10]Elder Theophilus then said, "I was walking with them when I was just an acolyte and I attended to him. When we came to this place, he said to me 'My son Theophilus, when you find an opportunity, build here a church dedicated to John the Baptist and place his bones in it.' [11]After I had built this place, I remembered the words of this man of God, elder Athanasius, especially when I remembered that my elder Athanasius was like David the Prophet who wanted to build a temple to the Lord, but he was not allowed to because of wars he fought. The Lord said to him, 'David, you will not be the one who builds my temple, but the one who comes out of your loins will.' And this was Solomon. [2 *Samuel* 7:12-13] [12]Therefore, when I ceased waging wars on idolaters, I became worthy of building this church, which is dedicated to John the Baptist, the morning star."

[13]When the second day of the month Ba'una Heziran came, he took us to the place where the body was hidden. We did not know exactly where it was, but after a prayer, God showed it to us. [14]When he brought it out, he called to him all the inhabitants of the own. They gathered around him with many lanterns and lamps so that the night shone like day. [15]He let bishops carry the coffins on their heads and the elder walked before them with deacons singing hymns until we came with them to the Church with great ceremony.

[16]The elder took the coffins, embraced them and let all the people be blessed by the holy bodies. Then he put the coffins in the church on a chair at the side of the altar and prepared the consecration for that very day. [17]He consecrated the Church, we said mass, and all of us received communion from the elder. This was the second day of the month Ba'una.

[18]After this, the elder said goodbye to us and we left the city, each of us going to his own country in God's peace, amen.

[19]The body of holy John the Baptist performed miracles, proofs and healings among the Christian people, as witnessed by many wondrous stories.

[20]Praise and glory and power are due to you, Father, Son, and Holy Spirit, one in nature, now, always and forever and ever, amen. Praise to God always, Amen.

JESUS SPEAKS ON THE FORERUNNER
Matthew, xi. 11.

Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he.

HELENA AND THE BURIED CROSS OF CHRIST

THE DISCOVERY OF THE CROSS AND OF THE HOLY NAILS

Ecclesiastical History, Sozomen. Book II. i.

WHEN the business at Nicaea had been transacted as above related, the priests returned home. The emperor rejoiced greatly at the restoration of unity of opinion in the church, and, desirous of expressing, in behalf of himself, his children, and the empire, the gratitude towards God which the unanimity of the bishops inspired, he directed that a house of prayer should be erected at Jerusalem, near the place called Calvary. At the same time his mother Helena returned to that city, for the purpose of offering up prayer, and of visiting the sacred places. Her zeal for Christianity made her anxious to find the wood which had formed the adorable cross. But it was no easy matter to discover either this relic or the Lord's sepulchre, for the Greeks, who in former times had persecuted the Church[1], and who, at the first spread of Christianity, had had recourse to every artifice to exterminate it, had heaped up mounds of earth upon the holy places, and, the more effectually to conceal them, had enclosed the place of the resurrection and Mount Calvary within a wall, and had moreover ornamented the whole locality, and paved it with stone.

A temple and statue dedicated to an idol had also been erected on the same spot by these people, for they imagined that those who returned there to worship Christ, would appear to bow the knee to Venus, and the true cause of offering worship in that place would, in course of time, be forgotten. And that as Christians would be unable to frequent the place in safety, the temple and statue would come to be regarded as exclusively appertaining to the Greeks. At length, however, the secret was discovered and the fraud detected. Some say that the facts were first disclosed by a Hebrew who dwelt in the east, and who derived his information from some documents which had come to him by paternal inheritance; but it seems more accordant with truth to believe that God revealed the fact by means of signs and dreams. For I do not think that human interposition is required when God has determined upon the

[1] See Socrates, *Ecclesiastical Hist*ory. Book I. Chapter 17.

manifestation of hidden things.

When by command of the emperor, the place was excavated, the cave[2] where our Lord arose from the dead was discovered. And, at no great distance, three crosses were found and another separate piece of wood, on which were written in white letters, in Hebrew, in Greek, and in Latin, the following words, "Jesus of Nazareth, the King of the Jews." These words, as the sacred Gospels relates, were placed by command of Pilate, governor of Judaea, over the head of Christ. There yet, however, remained a difficulty in distinguishing the divine cross from the others, for the inscription had been wrenched from it, and thrown aside, and the cross itself had been cast aside with the others, without any distinction, when the bodies of the crucified were taken down. For, according to history, the soldiers found Jesus dead upon the cross, and they took Him down, and gave Him up to be buried. While, in order to accelerate the death of the two thieves who were crucified on either hand, they broke their legs, and then took down the crosses, and flung them out of the way. It was no concern of theirs to deposit the crosses in order, for it was growing late, and, as the men were dead, they cared not to remain to attend to the crosses.

A more divine revelation than could be made by man was therefore necessary in order to distinguish the true cross from the others, and this revelation was given in the following manner. There was a certain lady of rank in Jerusalem who was afflicted with a grievous and incurable disease. Macarius, bishop of Jerusalem, accompanied by the mother of the emperor and her attendants, visited her sick in bed. After engaging in prayer, Macarius signified by signs to the spectators that the divine cross would be the one which, on being brought in contact with the sick lady, should remove the disease. He approached her in turn with each of the crosses; but when two of the crosses were laid on her, it seemed but vanity and mockery to her, for she was at the gates of death. When, however, the third cross was in same manner brought to her, she immediately opened her eyes, regained her strength, and arose. It is said that a dead person was, in the same way, restored to life.

The divine cross having been thus identified, the greater portion of it was deposited in a silver case, in which it is still preserved in Jerusalem. But the empress sent part of it to her son Constantine, together with the nails by which the body of Christ had been fastened. Of these, it is told, the emperor had a head-piece and bit made for his horse, according to the prophecy of Zechariah, who referred to this period when he said, "That which shall be upon the bit of the horse shall be holy to the Lord Almighty." [*Zechariah* 14:20] These things indeed were formerly known to the sacred Prophets, and predicted by them, and at length, in God's own time, were confirmed by wonderful works. Nor does this appear so marvelous when it is remembered that, even among the Greeks, it was confessed that the Sibyl had predicted that thus it should be by stating,

"Oh most blessed tree, on which our Lord was hung."[1]

Our most zealous adversaries cannot deny the truth of this fact, and it is hence evident that a pre-manifestation was made of the wood of the cross, and of the adoration it received. The above incidents we have related precisely as they were delivered to us by men of great accuracy, by whom the information was derived by succession from parent to son; and others have recorded the same events in writing for the benefit of posterity.

ON THE DEATH OF THEODOSIUS

Letters. Ambrose of Milan. De Obitu Theodosii. 41-48.

How fortunate was Constantine to have a mother like this, who when her son was emperor sought for him the support of divine protection, that he might take his place in battles unharmed, and be without fear of danger! How great was the woman, seeing that she found something to bestow on the emperor, which was very much greater than anything she could have received from him! A mother anxious for a son to whom rule of the Roman world had fallen, she sped to Jerusalem, and thoroughly examined the scene of the Lord's passion.

[42]They claim that she was originally the hostess of an inn, and as such known to the elder Constantius, who subsequently obtained imperial office. Good hostess, who so painstakingly searched for the manger of the Lord! Good hostess, who knew about that inn-keeper who cared for the wounds of the man set upon by robbers! Good hostess, who preferred her from the dung to royalty, according to what is written, that He raises the poor from the dust and lifts the needy from the dung.

[43]So Helena came, she began to visit the holy places once more. The Holy Spirit inspired her to search for the wood of the Cross. She approached close to Golgotha, and said, "Behold, the place of combat, but where is the victory? I am looking for the banner of salvation, but I cannot find it. Am I," she said, "to be with kings, while the cross of the Lord lies in the dust? Am I to have gold all around me, while the triumph of Christ lies among rubble? While this object remains hidden, so does the palm of eternal life! How can I consider myself redeemed, if redemption itself is not visible? [44]I see what you have done evil one, to make sure that the sword which destroyed you was covered up. But Isaac dug out the wells, which had been covered up by foreigners, and did not permit the water to lie hidden. Therefore let the rubble be shifted so that life may be seen. Let the sword be displayed by which the head of the true Goliath was cut off. Let the earth be opened up so that salvation

[1] On these oracles the reader may consult with advantage Beveridge's *Codex Canon. Eccl*. ch. 14, and the speech of Constantino "ad sanctorum coetum" ch. 18, usually appended to his *Life* by Eusebius.

may shine forth. What did you achieve evil one, by hiding the wood, other than to suffer a second defeat? Mary defeated you, when she gave birth to the Conqueror, when without any impairment to her virginity she brought Him forth, who was crucified to conquer you, who died to subject you. You will be defeated again today, when a woman uncovers your snares. The holy one bore the Lord, I shall search for His cross. She gave proof of His birth, I shall give proof of His resurrection. She caused God to be seen among men; I shall raise the divine banner from the rubble to be a remedy for our sins."

[45]As Helena opens up the earth she clears away the soil. She lays bare three crosses tangled together, which rubble had covered up, and the evil one had concealed. But the triumph of Christ could not be effaced. Doubtfully, she hesitates, but the Holy Spirit inspires a particular line of investigation, because of the fact that two thieves had been crucified with the Lord. She picks out the middle piece of wood, but the rubble jumbled up the crosses and interchanged their positions. She goes back to the Gospel passage, she finds that on the middle cross there had been an inscription: Jesus of Nazareth, King of the Jews. From this, a true line of reasoning was deduced. The inscription revealed the cross of salvation. This is what Pilate answered to the Jews when they protested, "What I have written, I have written." That is, "I have not written for you, but for posterity." He was saying, "Let Helena have something to read, by which she can identify the cross of the Lord."

[46]So now, she found the inscription; she adored the King–most definitely not the wood, for this is Gentile error and the folly of the impious, but she adored Him, who hung on the tree, whose name was cited on the inscription, who like a scarab cried out so that His Father might forgive the sins of His persecutors. Eagerly the woman was in a hurry to touch the source of immortality, yet she was afraid to trample on the mystery of salvation. With joyful heart but hesitant footsteps, she did not know what to do. She nevertheless made her way towards the resting place of truth. The wood shone, and grace sparkled, because just as previously Christ had visited a woman in the person of Mary, so now the Spirit visited a woman in the person of Helena. She taught her what being a woman she did not know, and led her on to a path that could not be known by any mortal.

[47]She hunted for the nails with which the Lord was crucified, and found them. From one nail she ordered a bridle to be made, and from a second she fashioned a diadem [crown]; she converted one to ornamental, the other to devotional use. Mary visited to set Eve free; Helena was visited so that emperors should be redeemed. That is why she sent to her son Constantine a diadem[1] brilliant with jewels, which were embedded in

[1] Diadem: Three different *Ecclesiastical Histories* have helmet not diadem. Theodoret, *HE* 1.17, Sozomen *HE* 2.1, and Socrates *HE* 1.17.

the more precious jewel of divine redemption bound in the iron of the cross; that is why she also sent the bridle. Constantine used both, and passed on the faith to subsequent rulers. Thus the holy object on the bridle is the foundation of the belief of emperors. From this came faith, in order that persecution should end and true religion take its place.

[48]Wisely did Helena act when she placed a cross on the head of kings so that the cross of Christ might be adorned among rulers. It is not presumption but piety, when deference is shown to holy redemption. A good nail, then, this nail of the Roman empire, which rules the entire globe, and adorns the foreheads of princes so that men who used to be persecutors might become preachers. It is right that the nail should be on the head, so that there should be protection where the mind is situated. On the forehead a crown, in the hands a bridle. A crown made from the cross, so that faith spread its light; reins too from the cross so that power rules, but here is just government, not unjust enactment. Moreover, by the generosity of Christ our princes are to have the privilege that what has been said of the Lord can be said of the Roman emperor[1], "You have placed on his head a crown of precious stones." [*Psalm* 21:4, *Vulgate* 20:3]

[1] Emperor Constantine

THE LATTER DAY SAINTS

GOD TELLS MOSES ABOUT ENOCH
Book of Moses, Moses. vi. 21 - viii. 1.

AND Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God.

22And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.

23And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.

24And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25And Enoch lived sixty-five years, and begat Methuselah.

26And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.

27And he heard a voice from heaven, saying: Enoch, My son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and My fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28And for these many generations, ever since the day that I created them, have they gone astray, and have denied Me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their elder, Adam.

29Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;

30And this is a decree, which I have sent forth in the beginning of the world, from My own mouth, from the foundation thereof, and by the mouths of My servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31And when Enoch had heard these words, he bowed himself to the

earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in Thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I Thy servant?

[32]And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in My hands, and I will do as seemeth Me good.

[33]Say unto this people: Choose ye this day, to serve the Lord God who made you.

[34]Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

[35]And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.

[36]And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto His people.

[37]And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.

[38]And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

[39]And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.

[40]And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

[41]And he said unto them: I came out from the land of Cainan, the land of my elders, a land of righteousness unto this day. And my elder taught me in all the ways of God.

[42]And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

[43]And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and He is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

[44]The heavens He made; the earth is His footstool; and the foundation thereof is his. Behold, He laid it, a host of men hath He brought in upon the face thereof.

45And death hath come upon our elders; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

46For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

47And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence.

48And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.

49Behold the evil one hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

50But God hath made known unto our elders that all men must repent.

51And He called upon our elder Adam by His own voice, saying: I am God; I made the world, and men before they were in the flesh.

52And He also said unto him: If thou wilt turn unto Me, and hearken unto My voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of Mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given you.

53And our elder Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

54Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

55And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

56And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

57Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for, in the language of Adam, Man of Holiness is His name, and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58Therefore I give unto you a commandment, to teach these things

freely unto your children, saying:

59That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the Spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of Mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

62And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of Mine Only Begotten, who shall come in the meridian of time.

63And behold, all things have their likeness, and all things are created and made to bear record of Me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of Me.

64And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

67And thou art after the order of Him who was without beginning of days or end of years, from all eternity to all eternity.

68Behold, thou art one in Me, a son of God; and thus may all become My sons. Amen.

MOSES 7

Enoch teaches, leads the people, and moves mountains—The city of Zion is established—Enoch foresees the coming of the Son of Man, His atoning sacrifice, and the resurrection of the Saints—He foresees the Restoration,

the Gathering, the Second Coming, and the return of Zion.

1And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the Mount Simeon.

3And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4And I saw the Lord; and He stood before my face, and He talked with me, even as a man talketh one with another, face to face; and He said unto me: Look, and I will show unto thee the world for the space of many generations.

5And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.

6And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

7And the Lord said unto me: Prophesy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

8For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and a blackness came upon all the children of Canaan, that they were despised among all people.

9And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof;

10And the Lord said unto me: Go to this people, and say unto them—Repent, lest I come out and smite them with a curse, and they die.

11And He gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;

13And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according

to His command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

14There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.

15And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

16And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with His people, and they dwelt in righteousness.

17The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

20And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and He beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold Mine abode forever.

22And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.

23And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

24And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of the evil one was upon all the face of the earth.

25And he saw angels descending out of heaven; and he heard a loud voice saying: Woe, woe be unto the inhabitants of the earth.

26And he beheld the evil one; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

27And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28And it came to pass that the God of heaven looked upon the residue of the people, and He wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

29And Enoch said unto the Lord: How is it that Thou canst weep, seeing Thou art holy, and from all eternity to all eternity?

30And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet Thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31And thou hast taken Zion to Thine own bosom, from all Thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of Thy throne; and mercy shall go before Thy face and have no end; how is it Thou canst weep?

32The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of Mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose Me, their Father; but behold, they are without affection, and they hate their own blood;

34And the fire of Mine indignation is kindled against them; and in My hot displeasure will I send in the floods upon them, for My fierce anger is kindled against them.

35Behold, I am God; Man of Holiness is My name; Man of Counsel is My name; and Endless and Eternal is My name, also.

36Wherefore, I can stretch forth Mine hands and hold all the creations which I have made; and Mine eye can pierce them also, and among all the workmanship of Mine hands there has not been so great wickedness as among thy brethren.

37But behold, their sins shall be upon the heads of their fathers; the evil one shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of Mine hands; wherefore should not the heavens weep, seeing these shall suffer?

38But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

39And that which I have chosen hath pled before My face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that My Chosen shall return unto Me, and until that day they shall be in

torment;

40Wherefore, for this shall the heavens weep, yea, and all the workmanship of Mine hands.

41And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in His own hand; but upon the residue of the wicked the floods came and swallowed them up.

44And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?

46And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.

47And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

48And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Woe, woe is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of Thine Only Begotten, even Jesus Christ, that Thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods.

51And the Lord could not withhold; and He covenanted with Enoch, and sware unto him with an oath, that He would stay the floods; that He would call upon the children of Noah;

52And He sent forth an unalterable decree, that a remnant of Noah's seed should always be found among all nations, while the earth should stand;

53And the Lord said: Blessed is he through whose seed Messiah shall come; for He saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by Me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

54And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray Thee, show me these things.

55And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;

56And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

57And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt Thou not come again upon the earth? Forasmuch as Thou art God, and I know Thee, and Thou hast sworn unto me, and commanded me that I should ask in the name of Thine Only Begotten; Thou hast made me, and given unto me a right to Thy throne, and not of myself, but through Thine own grace; wherefore, I ask Thee if Thou wilt not come again on the earth.

60And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

61And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but My people will I preserve;

62And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of Mine Only Begotten; His resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out Mine elect from the four quarters of the earth, unto a place which I shall prepare, a Holy City, that My people may gird up their loins, and be looking forth for the time of My coming; for there shall be My tabernacle, and it shall be called Zion, a New Jerusalem.

63And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they

shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64And there shall be Mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

65And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy;

68And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

69And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, Zion is Fled.

CHAPTER 8

Methuselah prophesies--Noah and his sons preach the gospel—Great wickedness prevails—The call to repentance is unheeded—God decrees the destruction of all flesh by the Flood.

And all the days of Enoch were four-hundred and thirty years.

THE MISSING MELCHIZEDEK TEXT
Alma, Alma. xiii.

Men are called as high priests because of their exceeding faith and good works—They are to teach the commandments—Through righteousness they are sanctified and enter into the rest of the Lord—Melchizedek was one of these—Angels are declaring glad tidings throughout the land—They will declare the actual coming of Christ. About 82 B.C.

And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto His children; and I would that ye should remember that the Lord God ordained priests, after His holy order, which was after the order of His Son, to teach these things unto the people.

2And those priests were ordained after the order of His Son, in a

manner that thereby the people might know in what manner to look forward to His Son for redemption.

3And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.

4And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

5Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

6And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach His commandments unto the children of men, that they also might enter into His rest—

7This high priesthood being after the order of His Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to His foreknowledge of all things—

8Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—

9Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

10Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

11Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

12Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.

13And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.

14Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.

15And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

16Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of His order, or it being His order, and this that they might look forward to Him for a remission of their sins, that they might enter into the rest of the Lord.

17Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

18But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his male parent.

19Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

20Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.

21And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;

22Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and He doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

23And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

24For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive His word at the time of His coming in his glory.

25And now we only wait to hear the joyful news declared unto us by

the mouth of angels, of His coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

[26]And it shall be made known unto just and holy men, by the mouth of angels, at the time of His coming, that the words of our elders may be fulfilled, according to that which they have spoken concerning Him, which was according to the spirit of prophecy which was in them.

[27]And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;

[28]But that ye would humble yourselves before the Lord, and call on His holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

[29]Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into His rest.

[30]And may the Lord grant unto you repentance, that ye may not bring down His wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.

[31]And Alma spake many more words unto the people, which are not written in this book.

Genesis, Joseph Smith Translation. xiv. 25 - 40.

Melchizedek blesses Abram. Melchizedek's great ministry and the powers and blessings of the Melchizedek Priesthood are described.

[25]And Melchizedek lifted up his voice and blessed Abram.

[26]Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

[27]And thus, having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch,

[28]It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by parent; neither by beginning of days nor end of years; but of God;

[29]And it was delivered unto men by the calling of His own voice, according to His own will, unto as many as believed on His name.

[30]For God having sworn unto Enoch and unto his seed with an oath by Himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

31To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to His will, according to His command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

32And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

33And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of Peace.

34And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

35And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

36And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the king of peace.

37And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;

38Him whom God had appointed to receive tithes for the poor.

39Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

40And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which He had made, and according to the blessing wherewith Melchizedek had blessed him.

Psalm, cx. 4.

The Lord has sworn
and will not change His mind:
“You are a priest forever,
in the order of Melchizedek."

1st Nephi, xiii. 32.

Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the Gospel of the Lamb have been kept back by that abominable church, whose formation thou hast seen.

THE MISSING JEREMIAH PROPHECY

THE SAVIOR'S DESCENT INTO HELL
Apostolic Preaching, Irenaeus. vxxviii.

AND in Jeremiah he thus announces His death and descent into hell, in the words:

"And the Lord the Holy One of Israel remembered His dead,
who in the past had slept in the dust of the earth,
and went down unto them,
to bring the good news of salvation,
to deliver them."

Here He also gives the reason for His death; for His descent into hell was salvation for the departed.

PASSAGES HAVE BEEN REMOVED BY THE JEWS FROM ESDRAS AND JEREMIAH.
Dialague with Trypho, Justin Martyr. lxxii. 4.

And again, from the sayings of the same Jeremiah these have been cut out:

"The Lord God remembered His dead people of Israel
who lay in the graves;
and He descended
to preach to them His own salvation."

Editor's Note

There is ample evidence our Bible is not the Bible of the Lord Jesus Christ. The above Jeremiah prophecy is quoted by early Church elders, but is expectedly missing in all of our 'available' manuscripts, likely due to the fact that these texts predict what the seditious missed. They have not stopped their campaign of deceit to discredit all things Yeshua. Our Bible is not the Bible the early Church elders used. Please God help us to fix this problem if it be Your will. All glory to God, Jesus His Son the Messiah, and the Holy Spirit. Hallelujah! Amen.

THE LOST GOSPEL

Matthew, v. 1 - vii. 29.

NOW when Jesus saw the crowds, He went up on a mountainside and sat down. His Disciples came to Him, 2and He began to teach them.
He said:
3"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
4Blessed are those who mourn,
for they will be comforted.
5Blessed are the meek,
for they will inherit the earth.
6Blessed are those who hunger and thirst for righteousness,
for they will be filled.
7Blessed are the merciful,
for they will be shown mercy.
8Blessed are the pure in heart,
for they will see God.
9Blessed are the peacemakers,
for they will be called children of God.
10Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.
11"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the Prophets who were before you.
13"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.
14"You are the light of the world. A town built on a hill cannot be hidden. 15Neither do people light a lamp and put it under a bowl. Instead

they put it on its stand, and it gives light to everyone in the house. [16]In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

[17]"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [18]For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. [19]Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. [20]For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

[21]"You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' [22]But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

[23]"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, [24]leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

[25]"Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. [26]Truly I tell you, you will not get out until you have paid the last penny.

[27]"You have heard that it was said, 'You shall not commit adultery.' [28]But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. [29]If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. [30]And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

[31]"It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' [32]But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

[33]"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' [34]But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; [35]or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the Great King. [36]And do not swear by your head, for you

cannot make even one hair white or black. 37All you need to say is simply
'Yes' or 'No'; anything beyond this comes from the evil one.

38"You have heard that it was said, 'Eye for eye, and tooth for tooth.'
39But I tell you, do not resist an evil person. If anyone slaps you on the
right cheek, turn to them the other cheek also. 40And if anyone wants to
sue you and take your shirt, hand over your coat as well. 41If anyone
forces you to go one mile, go with them two miles. 42Give to the one who
asks you, and do not turn away from the one who wants to borrow from
you.

43"You have heard that it was said, 'Love your neighbor and hate your
enemy.' 44But I tell you, love your enemies and pray for those who
persecute you, 45that you may be children of your Father in heaven. He
causes His sun to rise on the evil and the good, and sends rain on the
righteous and the unrighteous. 46If you love those who love you, what
reward will you get? Are not even the tax collectors doing that? 47And if
you greet only your own people, what are you doing more than others? Do
not even pagans do that? 48Be perfect, therefore, as your heavenly Father
is perfect.

VI

1"Be careful not to practice your righteousness in front of others to be
seen by them. If you do, you will have no reward from your Father in
heaven.

2"So when you give to the needy, do not announce it with trumpets, as
the hypocrites do in the synagogues and on the streets, to be honored by
others. Truly I tell you, they have received their reward in full. 3But
when you give to the needy, do not let your left hand know what your
right hand is doing, 4so that your giving may be in secret. Then your
Father, who sees what is done in secret, will reward you.

5"And when you pray, do not be like the hypocrites, for they love to
pray standing in the synagogues and on the street corners to be seen by
others. Truly I tell you, they have received their reward in full. 6But
when you pray, go into your room, close the door and pray to your Father,
who is unseen. Then your Father, who sees what is done in secret, will
reward you. 7And when you pray, do not keep on babbling like pagans,
for they think they will be heard because of their many words. 8Do not be
like them, for your Father knows what you need before you ask him.

9"This, then, is how you should pray:

"'Our Father in heaven,
hallowed be Your name,
10Your kingdom come,
Your will be done,
on earth as it is in heaven.
11Give us today our daily bread.
12And forgive us our debts,

as we also have forgiven our debtors.
13And lead us not into temptation,
but deliver us from the evil one.'
14For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15But if you do not forgive others their sins, your Father will not forgive your sins.
16"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. 17But when you fast, put oil on your head and wash your face, 18so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.
19"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21For where your treasure is, there your heart will be also.
22"The eye is the lamp of the body. If your eyes are healthy [generous], your whole body will be full of light. 23But if your eyes are unhealthy [stingy], your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! 24"No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.
25"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27Can any one of you by worrying add a single hour to your life?
28"And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will He not much more clothe you—you of little faith? 31So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32For the pagans run after all these things, and your heavenly Father knows that you need them. 33But seek first His kingdom and His righteousness, and all these things will be given to you as well. 34Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

VII

1"Do not judge, or you too will be judged. 2For in the same way you

judge others, you will be judged, and with the measure you use, it will be measured to you.

3"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

6"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

7"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8 For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

9"Which of you, if your son asks for bread, will give him a stone? 10Or if he asks for a fish, will give him a snake? 11If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask Him! 12So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

13"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14But small is the gate and narrow the road that leads to life, and only a few find it.

15"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. 16By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. 18A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19Every tree that does not bear good fruit is cut down and thrown into the fire. 20Thus, by their fruit you will recognize them.

21"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. 22Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' 23Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

24"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

28When Jesus had finished saying these things, the crowds were amazed at His teaching, 29because He taught as one who had authority, and not as their teachers of the law.

Luke, vi. 17 - 49.

He went down with them and stood on a level place. A large crowd of His Disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, 18who had come to hear Him and to be healed of their diseases. Those troubled by impure spirits were cured, 19and the people all tried to touch Him, because power was coming from Him and healing them all.

20Looking at His Disciples, He said:

"Blessed are you who are poor,
for yours is the kingdom of God.
21Blessed are you who hunger now,
for you will be satisfied.
Blessed are you who weep now,
for you will laugh.
22Blessed are you when people hate you,
when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.
23"Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the Prophets.
24"But woe to you who are rich,
for you have already received your comfort.
25Woe to you who are well fed now,
for you will go hungry.
Woe to you who laugh now,
for you will mourn and weep.
26Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

27"But to you who are listening I say: Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who mistreat you. 29If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. 30Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. 31Do to others as you would have them do to you.

32"If you love those who love you, what credit is that to you? Even sinners love those who love them. 33And if you do good to those who are good to you, what credit is that to you? Even sinners do that. 34And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. 35But

love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because He is kind to the ungrateful and wicked. 36Be merciful, just as your Father is merciful.

37"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. 38Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

39He also told them this parable: "Can the blind lead the blind? Will they not both fall into a pit? 40The student is not above the teacher, but everyone who is fully trained will be like their teacher.

41"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 42How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.

43"No good tree bears bad fruit, nor does a bad tree bear good fruit. 44Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briers. 45A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

46"Why do you call Me, 'Lord, Lord,' and do not do what I say? 47As for everyone who comes to Me and hears My words and puts them into practice, I will show you what they are like. 48They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. 49But the one who hears My words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

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Editor's Notes

Per *Matthew* 23:9, certain paternal labels are replaced by "elder". Per *Exodus* 23:13 certain names are replaced by labels like "the evil one". God, Jesus, the Holy Spirit, and associated pronouns are capitalized out of reverence. Many archaic terms are left in sparse amounts to allow readers to slowly absorb the unique vocabulary lingering in a lot of these ancient and forgotten texts, and hopefully allow a stepping stone towards greater scholarship and investment in the protection and restitution of our sacred texts. All praise be to God the Father, God the Son, and God the Holy Spirit, hallelujah and amen.

Dedicated to my Lord and Savior
Jesus Christ the Son of God
Yeshua the Messiah

And my family
My wife Jani Takamura
My dog Hokulani Takamura
My cats Vino and Casey Takamura